THE HISTORY OF THE VAUDOIS.

WHEREIN

Is shewn their Original; how God has preserved the Christian Religion among them in its Purity, from the time of the Apostles, to our days; The Wonders he has done for their preservation, with the Signal and Miraculous Victories that they have gained over their Enemies, how they were dispersed, and their Churches ruined; and how at last they were re-established, beyond the expectation and hope of all the World.

By *Peter Boyer*, a Minister of the Gospel. Dedicated to the King of *England*, and newly translated out of *French* by a Person of Quality.

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TO THE KING OF Great *BRITTAIN.*

SIR,

THE wonders that God has done by Your Miniſtry in *England* and *Ireland*, makes me hope that the Hiſtory of the *Vaudois* will not be unacceptable, and makes me take the liberty of preſenting Your Majeſty with it. You will in it, as in a fine mirror, clearly ſee the wonders God has done for the preſervation the of Churches of *Piemont*, and the calm they enjoyed from the time of the Apoſtles when they received the doctrine of the Goſpel, till the year

1488, that Pope *Innocent* the VIII. cauſed the *Croiſade* to be publiſhed againſt them. The number of thoſe that took upon them the Badge of the Croſs, were 18000 men of regular Troops, and 8000 Voluntiers of *Piemont*, which were all intirely defeated by a handful of *Vaudois*. Ever ſince that time they have been continually perſecuted and diſturbed with cruel wars: But as they fought the battel of God in defending his truth, ſo it viſibly appeared that the God of battel was with them, and fought for them, without whoſe aid it had been impoſſible for them to have performed ſuch extraordinary exploits, and gained ſo many victories over their Enemies, who were often times twenty or thirty, ſometimes a hundred againſt one. Your Majeſty ſhall ſee the cruel perſecutions that the Enemies of the Goſpel have made them to undergo, and the conſtancy with which the Martyrs have ſealed this Celeſti-

Celeſtial Verity with their Blood. If the Enemies had any advantage over them, it was only then in violating the Publick Faith, which ſhould be inviolably ſacred among men. In concluſion, Your Majeſty will be aſtoniſhed, how ſo few have been able to ſubſiſt in the Valleys of *Piemont*, till the year 1686, being ſurrounded with ſuch puiſſant Enemies, cruel, full of diabolical artifices, without Faith, without Law; but if their ſubſiſting be miraculous, their return and re-eſtabliſhment is no leſs: One may ſee every where that it's the work of God and not of men. I could not, Sir, addreſs this my Little Work better to any than to Your Majeſty, who has ſeen the God of Armies march before you, as anciently he marched before the Camp of *Iſrael*, and as he marched, and yet marches before them who are the ſubject of this Hiſtory. You maintain, as they, Sir, the Cauſe of God, and

you fight for his Truth, and there is no doubt but that he is with you, and fights for you, and with you; the happy ſucceſs of Your Enterprizes puts it beyond all doubt. I pray God with all my heart, that he may preſerve Your Majeſtys Sacred Perſon, that he may give you a flouriſhing and happy Kingdom, and bleſs all Your Juſt Deſigns to his Honour and Glory; this is the Ardent Prayer of him, who with the moſt profound reſpect, is

SIR,

Your Majeſties Moſt Humble,
Moſt Faithful, and Moſt
Obedient Servant.

P. Boyer.

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OF all the people that ever have been, from the Creation of the world till our times, there is none except the ancient people of the Jews, *whose History contains so many wonders as this of the* Vaudois *of* Piemont; *for whether one consider their Perseverance in the profession of the holy doctrine of the Apostles, or one reflects upon the wars they have maintained these* 200 *years, to preserve among them the Purity of the Christian Religion; one sees so many miracles of Wisdom, Goodness, and Power of God, that it's impossible not to confess, that God has declared himself plainly to be the God of this people, and that he is the Protector and Defender of their Persons, as well as Religion.*

We learn from the Holy Scripture, that the people of the Jews, *whom God had chosen above all the people of the Earth, to be his people, and in favour of whom he had done so many miracles in* Ægypt, *in the* Red Sea, *and*

and the Wilderneſs; often fell into Idolatry and polluted themſelves with the abominations of the Heathens, that dwelt round about them, but we do not find that the Vaudois *did ever fall into Idolatry, after they were once planted in the field of the Church; we likewiſe ſee, that many Hereſies were introduced into the Primitive Church by the craft of Satan, as thoſe of the* Eutichians, Neſtorians, *and above all that of the* Arians; *but we can never diſcover that any of theſe Hereſies took footing in the Valleys of* Piemont; *and when all the world ran after the Beaſt of the* Apocalypſe, *after the great Harlot, with whom the Kings of the Earth have committed Whoredom, and who with her wine made all the Inhabitants of the Earth drunk; the Churches of* Piemont *only followed Jeſus Chriſt, and inviolably adhered to his Doctrine. So the Valleys had antiently for their arms, a Torch environed with thick Darkneſs, with this Motto,* Lux lucet in tenebris, *Light ſhines in darkneſs; and as all Ægypt was covered over with palpable Darkneſs, only in the Land of* Goſhen *ſhined a clear bright Light, even ſo, as long as the Chriſtian world was covered over with the Darkneſs of Idolatry and Errors, there were only the Churches of* Piemont *that were illuminated with the clear light of the Goſpel.*

Now

Now how was it possible that this celestial verity should be preserved pure in these Valleys even to our times, if God, by his infinite power, and adorable wisdom, had not hindred Satan from sowing his Cockle in the mystical Field of his Church, to corrupt as he had done in other places, the good seed of his word, by the mixture of humane Traditions and Pagan Ceremonies, which have corrupted sound Doctrine; and that which is the greatest cause of admiration, is, that these Valleys are scituated in Italy, *where the great Whore has her Seat, and the Princes of* Piemont *are subject to her Empire.*

As to the wars that the Vaudois *have maintained against their Enemies, who rose against them to destroy them, and to extinguish the bright Lamp of the Gospel; they are all full of Miracles, where one may see a handful of men, conducted by Chieftains of no military experience, put to flight great Armies, commanded by the most valiant and most experienced Captains of the Age; their Enemies were* 20 *and* 30 *and sometimes* 100 *against one. Now how was it possible they should have got so many signal victories, if the God of Battle had not fought for them, and defended them? If God had not given them a most singular Courage, and had not confounded their Enemies, and struck them with a*

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pannick fear; but that which is the fullest of miracles, and the greatest cause of Astonishment is, that neither so many wars raised, by their Enemies, during the space of 200 years, nor so many Battels they have fought during those long and bloody wars, nor the cruel Persecutions they have endured, nor the diabolical artifices of the Emissaries of Antichrist have been able to destroy or to dissipate these poor Churches, till the year 1686. when Perfidiousness and Treachery triumphed over their Innocence.

If the subsistence of the Vaudois, *in these Valleys, during so long a space of time, and among so many obstacles be full of wonders, their return and re-establishment is not less miraculous.*

The King of France *and the Duke of* Savoy, *who were leagued together to destroy them and drive them out of the Valleys, joyned together to oppose their return and re-establishment. Nine hundred* Vaudois, *and some Refugees of* France *pass the Lake of* Geneva, *enter into* Savoy, *cross an Enemies Country of* 14 *or* 15 *days journey, force many difficult passes and defiles guarded with a Force far greater than theirs, and in spight of all those rubs, they repossessed themselves of their Country; and while that these two Princes, who are the bittereſt and crueleſt Enemies of the* Vaudois,

Vaudois, *and breathed nothing but their extirpation and ruine, were joining their arms to execute their project, God blasts their designs, and reduces all into Smoak; he sows a great division betwixt those two great Friends, they become great Enemies, and turn their arms one against the other: In conclusion, in despight of their intrigues, God established the* Vaudois *in their own Country, even by order of their Prince, who excused himself to them, for intreating them so ill, and imputed the cause of it to the King of* France; *and of those the Duke designed for destruction, he has made his principal Rampart against* France.

The surprising wonders that God has done for them, and the surprising changes and chances that have hapned to them, are in short, and truly represented in this Book, in which we speak first of all of their Original. Secondly, Of their Religion, which they have preserved pure from the time of the Apostles even to our times. Thirdly, Of the great calm they enjoyed during many Ages, even to the 15th. *Age. Fourthly, Of the Croisade made by* Innocent *the* 8th. *for to destroy them, in the year* 1488. *Fifthly, Of the wars of the Dukes of* Savoy *and the Princes of* Piemont, *from* Philip *the* 8th. *to* Charles Emmanuel *the* 2d. *Sixthly, Of the Massacre which was made of them by surprize, in*

the

our days, and were not averred by eye witnesses of indubitable credit.

They are called *Vaudois*, not that they are descended of *Peter Valdo* of *Lyons*, as some Historians have thought; but because they are original Inhabitants of the Valleys: For the word *Vaudois* or *Valdenses* comes from the word *Val*, which signifies a Valley. So we see the Protestants of *Bohemia* were at first called *Picards*, because they came out of *Picardy*, the place of their ancient habitation. The *Taborites* were likewise so called from the City *Tabor*, the place of their ordinary residence; and the *Albigenses* were so called because they inhabited the City of *Albi*, which was full of Protestants, against which the Pope declared (as they most impiously phrased it) a holy War to destroy them. From the *Vaudois* of *Piemont* are descended the *Vaudois* of *Province*, which is near *Piemont*. Where some of them took up their habitation, and sow'd their doctrine, and from *Province* they spread themselves into *Languedoc*, where they made a wonderful progress.

This shows that the *Vaudois* of *Piemont* did not derive themselves from *Peter Waldo*, for after that *Valdo* or *Waldo* was driven

driven out of *Lyons* by the Archbishop, according to the order he had received from the Pope, he did not retire into *Piemont* but into *Flanders*, where he sow'd the doctrine of the Gospel, which spread it self into *Picardy*, which joyns to *Flanders*. These poor People being persecuted by the King of *France*, retire into *Bohemia*, and for that reason were called *Picards*, because they came out of *Picardy*; this we learn from *D' Aubigni* in his universal History, where he says that those of the remnant of *Waldo* who fled into *Picardy* did so increase and multiply that to root them out, or at least to weaken them, *Philip Augustus* King of *France* quite destroyed three hundred Gentlemens houses.

And what is more, and makes the thing evident beyond any doubt, it's proved by authentical Records and Acts that the *Vaudois* of *Piemont*, had protested against the errors of the Church of *Rome* seventy Years before *Waldo* appeared in the world. For *Waldo* did not begin to preach against the Roman Church till the Year 1175, but the *Vaudois* in their own Language, produce divers acts and monuments of affairs relating to the Reformation done in the Year 1100, and

others in the Year 1120. 70. or 75. Years before *Waldo*. These Acts were saved from the Flames and lamentable Massacre, committed upon these poor people, in the Year 1655. and the originals were put in the hands of Mr *Moreland*, the English Ambassador, and after sent to be kept in the University of *Cambridge*. One may find Copies of them in the general History of the Churches of the *Vaudois*, written by *J. Leger* Minister of the *Vallies*, printed at *Leyden* 1669, and it's not to be doubted but that the *Vaudois* of *Piemont*, had more ancient Acts and Records of their doctrine, which were buried in the ruines of their Churches, by their Enemies. In this Book we will only speak of the *Vaudois* of *Piemont*, and not of the descendants of *Peter Waldo*.

CHAP. I.

Of the Religion of the Vaudois *of* Piemont.

THE *Vaudois* or the Inhabitants of the Vallies of *Piemont*, received the Doctrine of the Gospel, in the time of the Apostles, either from the Apostles themselves

themselves, or by those who immediately succeeded them.

St. *Paul* being carried Prisoner to *Rome*, in the Reign of *Nero*, sojourned there two Years, during which space he had the Liberty to go round the City, from house to house dragging a Chain after him, which was the Badge of a criminal Prisoner, and there in the capital City, Mistress of the world, he preached the Gospel of Christ, and laid the Foundation of a flourishing Church, to which he writ from *Corinth*, after his departure that excellent Epistle of St. *Paul* to the *Romans*: during his Imprisonment he writ many other learned Epistles to *Galatians*, *Ephesians*, *Philippians* and *Colossians*: His fame and doctrine sounded high in the Court of tha Emperor, as it's clear from the Epistle that he then wrote from *Rome* to the *Philippians*, where he says, *Phil.* 1. 12. & 13. that what hapned to him there, proved the great advancement of the Gospel, so that his Bonds in Christ were become famous through all the *Pretorium* (which as every body knows was the Court of the Emperor, and all other places of *Rome*.

This great Apostle having gained many Disciples in this famous City, God

made them instruments of planting the Christian Religion in *Italy*, and in *Piemont* which is a part of *Italy*. For the history of the Church tells us, that those whom God had illuminated with his holy doctrine, burnt with a desire of imparting the saving grace, of which they did participate to others.

If it be true also that St. *Paul* performed his voyage into *Spain*, as he designed, *Rom.* 15. 24. he took *Rome* in his way, it's not to be doubted, but that if he went by Land he passed through *Piemont*, for it's in the direct way from *Rome* to *Spain*. And if he went by Sea it was not necessary that in going from *Corinth* to *Spain*, he should pass by *Italy*; but he was at *Corinth* when he writ he had a desire to go into *Spain*. If he had passed through *Piemont*, as in all appearance he did, it's certain he preached there, for he preached every where where he came.

Since the Valleys of *Piemont* were enlightned with the bright Rays of the Gospel, the Inhabitants of these Countries have conserved the purity of the Christian Religion without any mixture of humane traditions, they never had any Images or Altars in their Churches; they never invoked the Angels

Angels or Saints, never believed in Purgatory, they never acknowledged other mediator than Jesus Christ, nor other merit than that of his Death, One never heard them speak of the Mass, of auricular Confession, of Abstinence from certain sorts of meat, of the Celibacy of Priests, of the Doctrine of Transubstantiation; they always held the H. Scriptures to be the perpetual rule of Faith, and would never receive or believe any thing, but what they taught; and their Doctrine was always the same it is now. This is proved clearly from the Acts that were preserved from the Flames, that reduced their Churches and houses into Ashes, among the which, there is one writ in their vulgar tongue in the Year 1100. called the *Lesson*, because it gives the rules of holy living and good works, besides a Catechism of the same Year, where in question and answer are taught the principal mysteries of the Christian Religion, according to the word of God, without any mixture of Traditions; besides an explication of the Lords prayer; in the Year 1120. and an explication of the Apostles Creed, with several passages of the H. Scripture explaining ever article; to which is joyned

an explication of the ten Commandments in ſhort; a little book entituled, *A Treatiſe of Antichriſt.*

Theſe three Acts were made, in the Year 1120. the laſt of theſe Treatiſes ſhews, that all thoſe are Antichriſts that teach Doctrines contrary to the word of God. They confute the doctrine of Prayers for the dead, Purgatory, Auricular Confeſſion, Abſtinence from Fleſh, and reject all traditions that are not in the word of God, and are not conformable to it.

When theſe acts were made, the Chriſtian doctrine was not corrupted every where, there were then many perſons in *France*, *Germany* and *England*, who wrote againſt the errors which were by *Rome* and her Doctors introduced into the Church. If the purity of the Chriſtian Religion had not been conſerved in tehſe Valleys of *Piemont*, from the time of the Apoſtles, till the beginning of the Eleventh age, in which theſe Acts were made, how had it been poſſible for them to have made ſo many famous acts in which the purity of the Chriſtian Religion is ſo clearly taught? If they had before received the errors of *Rome*, by whom, and when were theſe errors purged

purg'd out of the Churches of *Piemont*? Who was the Reformer? Where are the Acts that speak of this Reformation, that they may be produced? If there be none, then there was never any reform, and by a clear consequence the Christian Religion, has remained from the time that the *Vaudois* received it, such as is contained in those Acts, till the time that these Acts were made.

In the ninth age, about two hundred years before these acts were made, lived *Claudius* of *Turin*, Bishop of that City and the Valleys, who writ sharply against the errors of the Church of *Rome*; this Bishop condemned the Invocation of the Saints, the worshipping of Images, of Reliques, and the Cross: he maintained the doctrine of St. *Augustine* concerning grace, and by consequence he rejected the merit of good works; he taught that the Salvation of mankind doth wholly depend upon the merits and death of Christ; he condemned likewise Pilgrimages made to *Rome*, which the Monks brought into request. His whole Diocess, according to the writings of a learned man, followed exactly his Doctrine, the Sheep lovingly following the Shepherd. The doctrine of Tran-

ſubſtantiation was not in his time received in *France*, except in ſome few Biſhopricks; the greateſt ſtream of writers did ſtrongly oppoſe it; they did receive the Communion under both kinds, they did not adore the Sacrament, they read the Holy Scriptures, and taught it their children; they made no direct Prayers to Saints as they have done ſince; they attributed all to the grace and mercy of God.

The Chriſtian Religion being pure in *Piemont* in the ninth age, as it appears by the writings of *Claudius* of *Turin*; there is no doubt to be made of its conſerving it ſelf ſo till the eleventh age, in which thoſe acts of which we have ſpoken were made. So we cannot learn from any Hiſtorian that thoſe Valleys were either before or after the time of this great Biſhop reformed; and we ſee clearly by indubitable acts, that two hundred years after the ſame Religion was in thoſe Valleys in its purity, without the allay of humane Traditions and Ceremonies; and the greateſt enemies of the *Vandois*, for all their boaſting, are not able to ſhew the contrary.

But above all, the purity of their Religion appeared by that excellent profeſ-

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sion of their Faith, made in the year 1120, more than 50 years before *Waldo* of *Lyons*. The Articles are as follow.

I. *We believe and firmly hold all that is contained in the twelve Articles of the Symbol of the Apostles, holding for Heresie all doctrine that doth not agree with the foresaid Articles.*

II. *We believe in one God, Father, Son and Holy Ghost.*

III. *We hold for Holy and Canonical Scriptures the Books of the Holy Bible; the five Books of* Moses, *which are,* Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 *of* Kings, 2 *of* Kings, 1 *of* Cronicles, 2 *of* Cronicles, 1 Esdras, Nehemiah, Esther, Job, *the Book of* Psalms, *the* Proverbs of Solomon, Ecclesiastes, *the* Song of Solomon, Isaiah, Jeremiah, *the* Lamentations of Jeremiah, Ezechiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonas, Micah, Nahum, Habbakkuk, Sophoniah, Hagge, Zachariah, Malachiah.

After follow the Apocryphal Books, which are not received by the Jews, *but we read them, as* Jerome *says in his Preface to the* Proverbs, *for the instruction of the people, but not to confirm the authority of Ecclesiastical*

ſiaſtical Doctrine. The Apocryphal Books are as follow.

The third of Eſdras, *the fourth of* Eſdras, Tobie, Judith, Wiſdome, Eccleſiaſticus, Baruc, *with the Epiſtle of* Jeremiah, Eſther *from the tenth Chapter to the end*; *the* Hiſtory of Suſanna, *the* Hiſtory of the Dragon, *the firſt of* Maccabees, *the ſecond of* Maccabees.

The Books of the New Teſtament. The Guſpel of St. Matthew, *of* St. Mark, St. Luke *and* St. John, The Acts of the Apoſtles, The Epiſtle of St. Paul to the Romans, *the firſt to the* Corinthians, *the ſecond to the* Corinthians, *to the* Galatians, *to the* Epheſians, *to the* Philippians, *to the* Coloſſians, *the* 1 *to the* Theſſalonians, *the* 2 *to the* Theſſalonians, *the* 1 *to* Timothy, *the* 2 *to* Timothy, *to* Titus, *to* Philemon, *to the* Hebrews, *the firſt Epiſtle of* St. Peter, *the ſecond Epiſtle of* St. Peter, *the firſt Epiſtle of* St. John, *the ſecond Epiſtle of* St. John, *the third Epiſtle of* St. John, *the Epiſtle of* St. Jude, *the* Revelations *of* St. John.

IV. *The foreſaid Books teach this, That there is one God Almighty, all wiſdom and goodneſs, and who by his power has created all things*; *who made* Adam *according to his own Image, but by the malice of the Devil, and*

and the disobedience of Adam, *Sin entred into the World; and that we are Sinners in* Adam, *and by* Adam.

V. *That it was promised to the Fathers who received the Law, that by the Law knowing their sins, and their own defect of Justice, and their inability of keeping it; that they should desire the coming of Christ, to satisfie for their sins, and to accomplish the Law in his own person.*

VI. *That Christ was born at the time ordained by the Father,* viz. *when all iniquity abounded, and not for the good works of any, for all were sinners.*

VII. *That Christ is truth, life, justice, peace, our pastor, advocate, oblation, sacrificer, that he is dead for the salvation of all believers, and that he rose for their justification.*

VIII. *Likewise we firmly believe that there is no other advocate or mediator for us sinners to the Father but Jesus Christ, and that the blessed Virgin was holy, humble, full of grace, and the same we believe of all other Saints; and that they expect in heaven the resurrection of the body at the day of Judgment.*

IX. Item, *We believe that after this life that there are but two places, one for those that are saved, which we call Paradice, and another for those that ae damned, which we*

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call Hell; totally renouncing the doctrine of Purgatory, invented by Antichrist and his Ministers.

X. Item, *We have always believed that it was an abomination, of which we ought not to speak in the presence of God, and invented by men,* viz. *the doctrine of Feasts and Vigils, of Saints, of Holy Water, of abstinence from flesh and other meats upon certain days; and above all the doctrine of the Mass.*

XI. *We have in abomination humane traditions, as being Antichristian, and of great prejudice to the liberty of the Spirit.*

XII. *We believe that the Sacraments are the signs or visible forms of holy things, believing that from time to time the faithful should make use of those holy signs or visible forms if they can; but nevertheless we believe that the faithful may be saved if they never received the foresaid signs or visible forms, when they could not have an opportunity of receiving them.*

XIII. *We never knew of any other Sacraments than Baptism and the Supper of our Lord.*

XIV. *We owe honour to all superiour powers, in paying them subjection, obedience and tribute with alacrity.*

It's now 570 years since this confession of Faith was made by the Churches of *Piemont*, at which time all other Churches were corrupted, by the mixture of humane doctrine and Pagan Ceremonies; the world at that time being overspread with an *Ægyptian* darkness, and so the Authors of both Religions agree, in calling that age the dark age.

This confession of Faith being drawn from the writings of the holy Apostles, and in every respect conformable to their Doctrine, it follows, by a necessary consequence that the Religion of the *Vaudois* is the true and pure Religion of the Apostles, and that they have always kept it pure from the first receiving of it till the beginning of the eleventh age, and from thence till these times, since, they now profess the same Faith, and teach the same Doctrine that was contained in that famous confession. All other Churches, both of the *East* and *West* being infected with divers Heresies, Satan for to hinder the advancement of the Reign of Jesus Christ, has from time to time stirred up false Teachers, who have sown their cursed Seed in the field of our Lord, and by their false Doctrine, varnished over with a seeming Piety,

Piety. have corrupted the doctrine of the Goſpel: This is what our Saviour foretold, ſaying to his Diſciples, that falſe Chriſts and falſe Prophets would ariſe, and would do ſigns and wonders to deceive if it were poſſible the elect; *&c.* St. *Peter* (2 *Ep. C.* 2. 1, 2, 3.) propheſied the ſame thing, there has been falſe Prophets among the people, as likewiſe there will be among you falſe Teachers, who ſhall privately introduce Sects of perdition, and ſhall deny the Lord who hath redeemed them, bringing upon them ſudden perdition, and many ſhall follow them, by which the ways of Truth ſhall be blaſphemed: But O the wonderful works of God! who has conſerved by his wiſe Providence, the purity of his Religion in the Valleys of *Piemont*, from the time of the Apoſtles to our time, by a ſingular effect of his Goodneſs towards theſe poor people of the Vallys, and has hindered that Satan by his falſe Doctors and Teachers could not ſow the Cockle of # their poyſonous Doctrine, in the myſtical field of his Church. Notwithſtanding all their crafty endeavours, God in ſpight of the Devil and all his works has kept among theſe Mountains and Deſerts the

bright

bright light of his Gospel, and has never suffered the candle to be extinguished and the great wonders that God has done from time to time to keep his bright Lamp always shining clear to these happy countries, makes it evident that this is the place which God (*Apoc.* 12) has prepared to keep and defend his Church in, against the furious Attaques of the infernal Dragon, who gave his power and throne to the Beast, to make war against the Saints and to vanquish them. For this is the true Desart where the woman (*Apoc.* 12. 6.) cloathed with the Sun, with the Moon under her feet, crowned with twelve Stars, made her retreat, where God had prepared her a place where she might be nourished 1260 prophetical days, which make 1260 years; where God Almighty has kept her safe against all the storms raised by Satan without any effect, till the year 1686, the term of the Prophecy of the eleventh Chapter of the *Revelations* was accomplished; it was then that the Beast which rose out of the deeps vanquished them and killed them. In another place we shall speak of these two Witnesses, when we shall shew when it was that these poor people were driven

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out of their Country, and when and how it was that they were re-established by the Duke of *Savoy*, their Soveraign Prince.

The *Vaudois* in the second Article of their faith, hold the Holy Scripture for their rule of faith, and so do teach that nothing is to be believed as an Article of Faith that they do not prove by clear proofs of Scripture, and so in the tenth and eleventh Articles they reject all humane traditions as abominations, and they acknowledge only two Sacraments, *viz.* Baptism and the Eucharist. In the thirteenth Article they give us a scantling of their doctrine, where they say thus, The Sacraments, according to St. *Augustine* in his City of God, is an invisible grace represented by a visible thing, and they say there is a great deal of difference between the sign and the thing signified. The first Sacrament is called Baptism, *viz.* a washing or sprinkling of Water, which must be administred in the name of the Father, and of the Son, and of the Holy Ghost.

Behold here also that which is found in the Book of Antichrist, relating to Baptism. This Book was made in the year 1120, as we have said before.

Those

Thoſe things which are not neceſſary in the adminiſtration of Baptiſm are exorciſms, inſufflations; the ſign of the Croſs upon the Head and Breaſt of the Infant, Salt which is put in the Childs mouth, Spittle into the Ears and Noſe, the Cryſmatical unction upon the Head, and all ſuch like things conſecrated by the Biſhops: They likewiſe ſay it's unneceſſary to put a lighted Torch in the Childs hand, and after Baptiſm to put on it a white garment, or to bleſs the Water, or to dip it thrice, or to have Godfathers and Godmothers. All theſe things done in the adminiſtration of the Sacraments, they ſay are not of the ſubſtance of Baptiſm, and by conſequence unneceſſary.

Behold likewiſe here what they ſay of the Supper of our Lord, in the ſame Book of Antichriſt as Baptiſm, which is taken viſibly, and viſibly adminiſtred, is, as it were, an enrolling one in the company of the Faithful; and obliges them to follow Jeſus Chriſt, and obſerve his Commandments, and to live up to the rules of the Goſpel; ſo likewiſe the Holy Supper and the Holy Communion of our Saviour, the breaking of Bread and the giving of thanks is a viſible

visible Communion performed by the members of Jesus Christ: For those that take and break the same bread, are one body and are members one of another, planted in him, to whom they protest and promise to persevere in his service even to the end, without leaving the Faith of the Gospel, or the Union that they have all promised to God, through and by Jesus Christ. And in the same Book of Antichrist.

The eating of the Sacramental Bread is the eating of the Body of Christ in figure only, *as often as you shall do this, do it in remembrance of me*; for if it were not a Spiritual Eating, Christ would be obliged to be eaten continually, and he in truth eats Christ, who believes in him; and Christ says, That to eat him is to dwell in him.

From whence it follows that the *Vaudois* did not believe Transubstantiation, nor the Oral and Corporal Eating of the Body of Christ, but that the signs in the Supper of our Lord remained as they were before in substance, before they were employed to this holy use; and that as often as they received these visible signs by their mouth, they received, by faith, the vertue and efficacy of

of the Body of Jesus Christ, broke upon the Cross, signified by the breaking of Bread, and of his Blood that was spilt, signified and represented by the pouring of the Wine into the Cup, and that by this action, they celebrated the memory of the death of Christ, and obeyed his Commandment, *Do this in remembrance of me:* Words that St. *Paul* explains in this manner, *As often as you shall eat of this Bread, and drink of this Cup, you declare and commemorate the death of the Lord, till he come.*

If the *Vaudois* have conserved the purity of the Christian Religion, from the time of the Apostles, till the beginning of the Eleventh Age, as we have shewn by their Confession of Faith, which they made at the beginning of that Age, they have not kept it less pure from that time till our days, as we shall prove by another Confession of Faith, which they made in the year 1655. After the Massacre, which all Christendom has heard spoken of with horror and detestation, and of which we shall speak hereafter.

A short Confession of the Faith of the Churches of Piemont, *published with their* Manifesto, *after the dreadful Massacres of the Year* 1655.

ARTICLES.

We believe first, That there is but one only God, who is a Spiritual Essence, Eternal, Infinite, all Mercy, all Wisdom, all Justice; in a word, every way perfect; and that in this Infinite and Pure Essence there are three Persons, the Father, the Son, and the Holy Ghost.

II. *That this God has manifested himself to men, by his glorious works, as well by his Creation, as his continual Providence, and by his Word revealed at first by his Oracles in divers manners; afterwards reduced by writing, into Books, which we call the Holy Scripture.*

III. *That these Holy Scriptures ought to be received, as we receive them, for Divine and Canonical,* viz. *for the rule of our Faith, and the direction of our Life, as they are contained in the books of the old and new Testament, and that in the old Testament there are only these books following to be received as*

of divine revelation, and which God only approved of and consigned to the Church of the Jews, viz. *The five Books of* Moſes, Joſhua, Judges, Ruth, *the* 1 *and* 2 *of* Samuel, *the* 1 *and* 2 *of* Kings, *the* 1 *and* 2 *of* Chronicles, *the* 1 *of* Eſdras, Nehemiah. Eſther, Job, *the* Pſalms, *the* Proverbs of Solomon, Eccleſiaſtes, *the* Song of Songs, *the* 4 *greater Prophets, and the* 12 *leſſer. The Books of the new Teſtament are, The* 4 *Goſpels, the* Acts of the Apoſtles, *the* Epiſtles of St. Paul to the Romans, 2 Epiſtles to the Corinthians, 1 to the Galatians, 1 to the Epheſians, 1 to the Philippians, 1 to the Coloſſians, 2 to the Theſſalonians, 2 to Timothy, 1 to to Timothy, 1 to Titus, 1 to Philemon, 1 to the Hebrews, 1 of St. James, 1 of St. Peter, 3 of St. John, 1 of St. Jude, *the* Apocalypſe *or the* Revelations of St. John.

IV. *That we acknowledge the Divinity of theſe ſacred books, not only by the Teſtimony of the Church, but principally by the eternal and indubitable truth of the Doctrine, contained in them, and for the excellent and divine Majeſty of them, and by the operation of the holy Ghoſt, which makes us receive with Reverence the Teſtimony which the Church gives on them, which opens our Eyes to diſcover the rays of Celeſtial light, which ſhone in theſe*

ſacred

sacred Books, which rectifies our Understanding to discern and rightly taste the divine things contained in them.

V. *That God has made all things of nothing by his free will, and by the infinite power of his word.*

VI. *That he guides and governs all things by his providence, ordering all things that happen in the World, without being the author or cause of Evil that the Creatures do, so that he is wholly without blame, and evil can in no manner be imputed to him.*

VII. *That the Angels having been created pure and holy, some of them fell into sin, and irreparable perdition, but others persevered by an effect of the Divine Goodness, who assisted them and confirmed them in grace.*

VIII. *That Man who was created Pure, Holy, after the Image of God, deprived himself by his own fault of this happy state, giving his assent to the captious discourse of the Devil.*

IX. *That man has lost by his Transgression the Justice and Holiness he received, incurring with the indignation of God, death and captivity under the power of him who hath the Empire of Death,* viz. *the Devil, to that degree, that his free will is become a Servant and Slave of Sin; so that by nature all men as well* Jews *as* Gentiles *are the*

the Children of wrath, dead in their ſins, and by conſequence uncapable of having any good motion towards their Salvation, nor to frame a good thought without Grace, all their imaginations and thoughts being always evil.

X. *That all the poſterity of* Adam *were made guilty by his diſobedience, infected with the ſame Corruption and fallen into the ſame Calamity, even young Children from the Womb of their Mother, from whence comes the name of Original Sin.*

XI. *That God withdrew out of this Corruption and Condemnation, the Perſons that he has choſen by his mercy in Jeſus Chriſt his Son, leaving others by an irreproachable juſtice of his Liberty.*

XII. *That Jeſus Chriſt being ordained of God, in his eternal decree, to be the only Saviour, and the only head of his body, which is his Church, he has redeemed it with his own blood, in the fulneſs of time, and communicates to it all his benefits and favours by the Goſpel.*

XIII. *That there are two Natures in Jeſus, the divine and humane, truly in one Perſon without Confuſion, without Diviſion, without Separation, without Change, each Nature keeping its diſtinct property; and that Jeſus Chriſt is true God and man.*

XIV. *That God has ſo loved the world, that he has given his only Son for to ſave us by his moſt perfect Obedience, particularly by that, he ſuffered the curſed Death of the Croſs, and by the victories he gained over the Devil, Sin, and Death.*

XV. *That Jeſus Chriſt having made an intire expiation of our Sins, by a moſt perfect Sacrifice of himſelf upon the Croſs, it cannot, nor ought not to be reiterated, upon any pretence whatſoever.*

XVI. *That Jeſus Chriſt having fully reconciled us to God, by his blood-ſhed upon the Croſs; it's by his only merit, and not by our works, that we are abſolved and juſtified before him.*

XVII. *That we have an Union with Jeſus Chriſt, and Communion of his Benefits by Faith, which are promiſed us by his holy Goſpel.*

XVIII. *That this Faith comes from the gratious and efficacious operations of the holy Ghoſt, which illuminates our Souls, and carries them to rely upon the mercy of God, to be applyed by the Merits of Jeſus Chriſt.*

XIX. *That Jeſus Chriſt is our only and true Mediator, not only as to Redemption, but alſo as to Interceſſion; and that by his Merits and Mediation we have*

acceſs

acceſs to the Father, for to invoke him with a holy Confidence to be heard without any need of having recourſe to any other Interceſſor than him.

XX. *That as God doth promiſe us regeneration in Jeſus Chriſt, thoſe that are united to him by a lively Faith, ſhould apply themſelves with all their heart to do good works.*

XXI. *That good works are ſo neceſſary to the faithful, that they cannot come to the Kingdom of Heaven without doing of them, ſo we muſt walk in the ways of Juſtice and Righteouſneſs; fly all Vices, and exerciſe our ſelves in all Chriſtian Vertues, imploying Faſting and all other means, that may conduce to ſo holy an end.*

XXII. *That though we cannot merit any thing by our good Works, our Saviour will notwithſtanding recompence them with eternal Life; by a merciful Continuation of his Grace; and in Vertue of an immoveable Conſtancy of his Grace and Promiſes.*

XXIII. *That thoſe that poſſeſs eternal Life, for their Faith and good Works, muſt be conſidered as Saints, and glorified and praiſed for their Vertues; intimated in all their excellent Actions: But not adored or invoked, for no Addreſs of Prayer muſt be made to any but God alone, through Jeſus Chriſt.*

XXIV. *That God has gathered together a Church in this world, for the Salvation of mankind, but she has but one Head and Foundation which is Jesus Christ.*

XXV. *That this Church is the company of the Faithful, who being elected by God, before the Foundation of the world, and called by a holy Vocation, are united together for to follow the word of God, believing that which he teaches, and living in his Fear.*

XXVI. *That this Church cannot fail, or be quite destroyed, but that it will always remain.*

XXVII. *That every body must be a Member of that Church and keep in her Communion.*

XXVIII. *That God doth not only instruct us by his word, but that besides he has instituted Sacraments to be joyned to his word, as the means to unite us to Christ, and to communicate to us his Benefits; and that there are but two common, to all the Members of the Church under the new Testament,* viz. *Baptism and the Supper of our Lord.*

XXIX. *That he has instituted the Sacrament of Baptism for a Testimony of our Adoption; and that we are washed from our Sins in the Blood of Jesus Christ, and renewed in Sanctity of Life.*

XXX. *That he has instituted that of the Eucharist, or of his Holy Supper, for the nourishment of our Souls, to the end, that by a true and lively faith, by the incomprehensible vertue of the Holy Ghost, eating effectively his Flesh, and drinking his Blood, and uniting us most inseparably to Christ, in him, and by him, we may have Eternal Life.*

XXXI. *That it's necessary that the Church have Pastors, well instructed and of good life, instituted by them that have the right to do it, as well to Preach the Word of God, as to administer the Sacraments, and watch over the Flock of Christ, following the rules of a good and holy Discipline conjointly with the Elders and Deacons, according to the practice of the Ancient Church.*

XXXII. *That God has established Kings and Magistrates for the government of his People, and the People ought to be subject and obedient to them in vertue of the said Order, not only for Anger, but for Conscience, in all things that are conformable to the Word of God, who is the King of kings, and Lord of lords.*

XXXIII. *That we must receive the Creed of the Apostles, the Lords Prayer, the Ten Commandements as* Fundamental Parts *of our belief, and of our Devotions.*

We can likewiſe make it appear, even by evidence drawn out of the Books of the Adverſaries of the *Vaudois*, that their Doctrine is the ſame as it's repreſented in this confeſſion, and that it has always been ſo, thoſe that have a mind to ſee thoſe Teſtimonies, may find them in the General Hiſtory, written by *John Leger*.

The *Vaudois* having conſerved from Father to Son, the purity of the Doctrine of the Apoſtles, from the time they received it, down to our days, and made a conſtant profeſſion publickly of this Celeſtial Doctrine, they are by conſequence the true Succeſſors of the Apoſtles.

CHAP.

CHAP. III.

Of the Eccleſiaſtical Government of the Churches of the Vaudois *of* Piemont, *and the Manners of the* Vaudois.

BUT if they have ſucceeded the Apoſtles, as to their Doctrine, they likewiſe ſucceeded it as to the Order and Government of the Church. In the Primitive Church, *Acts* 20. The Apoſtles eſtabliſhed for the government of it, Elders, *Epheſ.* 4. 11. and Deacons, as we may learn, as well from the book of the Acts of the Apoſtles, as from their Epiſtles, *Tit.* 1. 5, 6. the Paſtors are likewiſe called Biſhops and Elders, 1 *Tim.* 3. they are called Paſtors becauſe they are to feed the Flock of Chriſt, which are his Sheep, with the good Word of God; they are called Biſhops, which ſignifies Inſpectors or Watchers, becauſe they are to watch and take care of the Flock which is committed to their charge; they are called Elders, becauſe they ought to be Sage and Pru-

dent, and edifie those that are committed to them by their good life and conduct; and so there were two sorts of Elders in the Primitive Church, the one laboured in the Government of the Church only, and the other, besides the care they had of the affairs of the Church, took also pains in Preaching and Explaining the Word, 1 *Tim.* 5. 17. The Deacons had the care of the Poor, and Pastors, Elders, and Deacons altogether had the government of the Church. This is the Discipline that the Churches of *Piemont* have always kept, as one may see in their ancient Manuscripts, translated out of their Language into *French*, and treated of succinctly in the Cap. 31. of the First Part of the General History of the Churches of the *Vaudois*; in which writing it's said, the Churches there have always had Pastors, Elders and Deacons to govern them, as they had till the year 1686. when they were dispersed. The Pastors employed themselves to instruct and exhort the people to live well and holily, and the Pastors, Elders and Deacons altogether watched over their Flock, to banish all vice and scandal. It was requisite that the Governors of the Church should be of a good

Life

Life and holy Converſation, for to edifie others by their good Example. There were Schools kept to breed up Youth in piety: There was likewiſe a particular School for to inſtruct thoſe that aſpired to the Miniſtry, where was taught Divinity. They made the young Scholars learn by heart all the Chapters of the Goſpels according to St. *Matthew*, and St. *John*, and all the Canonical Epiſtles, and a good part of the Writings of *Solomon*, *David*, and the Prophets. There came to this School, young men out of *Bohemia*, and other places where the people of God dwelt and retained the profeſſion of the ancient verity, to be inſtructed in the Miniſtry.

The *Vaudois* were not only pure, as to their Doctrine, but likewiſe as to their Manners, even their Adverſaries witneſs the ſame. *Reynerus Sacco*, who was one of the firſt Inquiſitors, imployed by *Rome* againſt thoſe of the Valleys, ſpeaks thus of them in his Relation which he made of them to the Court of *Rome*.

After he had told that Court that the Sect of the *Vaudois* was the eldeſt that had ever been, it beginning in the time of the Apoſtles, or at leaſt of *Sylveſter*; he adds touching their Manners, that

whereas all other Sects did ſtrike the hearers with horror of their many Blaſphemies againſt God, that this of the Valleys made great demonſtration of piety, for they live juſtly before the face of the World: and in Chap. 7. of his Book, he ſays the *Vaudois* are chaſt. The Preſident *Du, Thou*, commonly called *Thuanus*, in Chap 27. of his Hiſtory, ſays, that the *Vaudois* obſerve the Ten Commandments of the Law, which gives the rule of living holily and piouſly, they give no entertainment to any ſort of Vices in their Aſſemblies, they have in horror and deteſt all ſorts of unlawful Oaths, Perjuries, Wicked Imprecations, Quarrels, Seditions, Debauches, Drunkenneſs, Whoring, Inchantments, Sacrileges, Theft, Uſury, Witchcraft, and the like.

And *Claudis de Seiſſel*, Archbiſhop of *Turin*, in the Book he wrote againſt the *Vaudois*, in the year 1500. confeſſes in formal terms, that as to their Life and Manners, they live in the world without reproach, obſerving with all their power the Commandments of God. We could alledge many other authorities of the bittereſt Enemies of the *Vaudois*, which they give of their good life

life and converſation; but the curious may find them in the General Hiſtory of the *Vaudois*, if they think theſe be not ſufficient.

CHAP. IV.

Of the great Calm the Vaudois *Churches enjoyed many Ages.*

WE cannot find in the Eccleſiaſtical Hiſtories the *Vaudois*, or Chriſtians of the Valleys of *Piemont* were perſecuted under the reigns of *Nero*, *Domitian*, or any other of the Pagan Emperors, who ſo cruelly perſecuted the Chriſtians; it's therefore probable, that during thoſe cruel perſecutions, many faithful Chriſtians retired unto theſe Valleys to eſcape perſecution, and to ſave themſelves from the bloody hands of thoſe cruel Butchers, as we ſaw in *France*, during the laſt perſecution, that many of the Reformed Religion fled into the Woods, Mountains, and hid themſelves in Caverns and Rocks to ſave themſelves from the hands of the cruel and pitileſs Dragoons, and

and to avoid, by their flight, the danger of renouncing their Religion: So the Church, which is represented by the Woman, is at the same time, *Rev.* 12. described flying into the Wilderness from the fury of the Dragon. And is there a more dreadful Wilderness than the Mountains of the *Alpes*, which are covered with Snow eight or nine months of the year, amongst which are these Valleys. It's said, that in the Desart, the Woman had a place prepared of God for her, where she might be nourished 1260 days. The Valleys, have they not been the place which God has prepared to keep his Church safe in? since the true Church has been always conserved here from the time of the Apostles, even to our days, without any interruption or want of succession; that while the whole world ran after the Beast, only the Inhabitants of these Valleys followed Jesus Christ, *&c.* walked according to the truth of his Gospel. This was the true land of *Goshen*, which only was enlightned with Celestial Light, while the New *Aigypt* was all covered over with the thick and palpable darkness of Ignorance and Errors; so they had for their Arms a Torch lighted, surrounded

ſurrounded with thick Darkneſs, with this Inſcription, *Lux lucet in Tenebris.*

That which ſtill more perſwades us, that theſe Valleys of *Piemont* was the place which God had prepared to keep his Church in, is, that firſt of all, theſe Churches of the Valleys have enjoyed a continual peace and perfect repoſe, after the beginning of the firſt age that the Papal Empire began to erect its Throne, till towards the end of the fifteenth age, *viz.* till the year 1487. that Pope *Innocent* the eighth, made (as they called it) a Holy War againſt them to deſtroy them. *Secondly* It was then, when their Enemies would have deſtroyed them by force of Arms, which they endeavoured ſeveral times; but God gave them ſo great and ſignal Victories, that it was viſible, that the God of Battle, and the Lord of Hoſts covered their Heads and fought with them, and for them; and in concluſion, when under pretence of Treaties of Peace, and Solemn Parole that was given them, that they ſhould fear nothing, they were lulled aſleep and ſurprized, where cruel Maſſacres were made of theſe poor Innocents, deceived by the perfidiouſneſs and treachery of their Enemies;

Enemies, notwithstanding all these Massacres, Cruelties and Barbarities, which were exercised on their Persons, and ravaging of the Country, burning and spoiling their houses and goods, they could never destroy them, they have always persisted in their holy Religion, and continued firm in the Faith of Jesus Christ, from Father to Son, from Generation to Generation; and as they were faithful to God, God has always protected them and assisted them in their greatest miseries; God by his infinite power has confounded the designs of their Enemies, and rendred their strongest Efforts inefficacious.

We have told you that the *Vaudois* of of *Piemont* having lived in Peace and and Repose in their Valleys, till the year 1487. which is very true, notwithstanding the Inquisition of the Pope against them, for although the Archbishops of *Turin* and *Ambrun*, to whom the Pope had given commission, to inform themselves of their State and Condition, and to proceed by any manner of way to their Extirpation; and went themselves into the Valleys, and cited divers times their Pastors, and the principal Inhabitants, and took Infor-

Informations against them, proceeding against them even to Excommunication: These proceedings, notwithstanding, did them no great harm, nor troubled their repose, for they never appeared before the Inquisitors, and set light of their Excommunication, and rather took it for a mark of Gods blessing upon them, who had distinguished them from other people who followed the Beast, and adored his Image; since they themselves alone, when all the world was in a manner lost, followed and adored Jesus Christ.

And this is very remarkable, that they enjoyed a profound peace, while their Brethren, the *Vaudois* of *France*, *Germany*, *England*, *Spain* and *Italy*, were greatly persecuted by the Enemies of the truth of the Gospel; and while the other *Vaudois* were dispersed by Wars and Persecutions, which their Enemies raised against them, the *Vaudois* of *Piemont* by a particular effect of the divine Goodness, always were safe in their Valleys, notwithstanding all Wars and Persecutions which were raised against them, till the year 1686. that the two witnesses of the eleventh Chapter of the Apocalypse were entirely vanquished and slain.

CHAP. V.

CHAP. V.

Of the first War against the Vaudois *of* Piemont, *and of the Croisade, which was made against them by Pope* Innocent VIII.

THE first War that was made against the *Vaudois* of *Piemont*, was in the Year 1487. that *Albert de Capitaneis* Archdeacon of *Cremona* and Nuntio of Pope *Innocent* VIII. having received Commission from his Master to make a Croisade, or holy war for the utter Extirpation of these poor people. This Papal Commissary excited by Vertue of his Bull, the Duke of *Savoy* Prince of *Piemont*, the King of *France*, and all the Neighbouring Princes for to aid him, and to lend their Troops for their Extirpation, he mustered an army of 18. thousand men, besides five or six thousand Voluntiers of *Piemont*, who came in great bodies to joyn this Army: for besides that, the Pope promised all those that should go to this War, a full and entire Indulgence and Remission of their Sins;

Sins; they were likewiſe made to hope, they ſhould have the pillage of theſe Valleys, and the confiſcation of all their Goods, who ſhould be diſpoſſeſſed.

This great Army divided it ſelf into ſeveral Bodies, to attacque the *Vaudois* in different places, which they did with great Fury: But though the *Vaudois* were but few in number in reſpect of their Enemies and not ſo well experienc'd in warlike Affairs, having lived many Ages in peace, notwithſtanding they ſuſtained with an invincible courage the dangerous Efforts of the inraged Enemy; and God who fought for them, who moſt ardently invoked him, ſtruck their Enemies with a pannick Fear, in ſuch a manner, that by the aid of Heaven this formidable Army was repulſed, diſperſed, and almoſt intirely defeated: The broken remains of this Army which ſtayed upon the Frontiers, durſt attacque them no more among their Rocks, they contented themſelves almoſt a whole year to make excurſions into the open and plain Countries and to keep them always in an Alarm, which was extreamly prejudicial to theſe poor people, becauſe they were obliged to be always

always ready armed to keep themſelves from ſurprize; ſo that they could not till the Earth, from which they drew the ſubſiſtence of themſelves and their Families.

Philip VII. Duke of *Savoy* and Prince of *Piemont*, conſidering that this war was little honourable to him, ſeeing the bad ſucceſs that did enſue, and that it was very prejudicial to his Subjects, and particularly thoſe of the *Roman* Communion, of which a great number periſhed in the war, and that others were very much exhauſted by the Troops which they had entertained and given Subſiſtence to, was reſolved to put an end to it, and to this purpoſe he ordered that twelve of them ſhould come to *Pignerol*, the place where he then kept his abode, which they having done, he received them kindly, and paſſed an Act of oblivion of all that had paſſed during the War, and avowed to them that he acknowledged he had been ill informed, not only of what related to their Perſons, but alſo of their Religion, and declared publickly that he had none ſo good or ſo obedient Subjects as the *Vaudois*; he confirmed all their Priviledges and Immunities,

and

and promiſed them that for the future he would take thoſe meaſures that they ſhould live in peace.

The Inquiſitors eſtabliſhed by the Pope being fruſtrated of their expectation of prevailing againſt the *Vaudois* by an open war, take other meaſures to deſtroy them. If they went out of their Country, they made them be ſeized on and put in Priſon, making uſe of the ſecular power to this end, and when they had them there, they either let them periſh there, or elſe condemned them to Death.

The Inquiſitors likewiſe by threatnings, forced *Margarite de Foix*, Soveraign Lady of the Marqueſate of *Saluzzo*, to perſecute the *Vaudois* that were in her Marquiſate, the Perſecution was ſo great and ſo cruel that theſe poor Proteſtants were forced to leave houſe and home and to ſave themſelves in the Valely of *Lucerne*, without carrying any thing off but their precious Souls, there they ſtayed five years in this miſerable Condition, during which time they perpetually plyed the Duke of *Savoy* with humble Supplications, that he would be pleaſed to mediate for them, that they might be reſtored to their own Country,

Country, and that the unjuſt Uſurpers of their Lands and Goods, might be forced to reſtore : But at laſt, ſeeing all Prayers and Submiſſions did ſerve to no purpoſe, becauſe of the oppoſition of the Pope, the Clergy, and above all of the Inquiſitors ; they reſolved to take up Arms, and to endeavour to repoſſeſs themſelves of their Lands and Goods, and that which gave them the greater courage and boldneſs to do it, was becauſe they were chaſed out by Force, without any order of their Soveraign Lady. This Enterprize was attended with a happy Succeſs, on a ſudden they invaded the Uſurpers of their Goods, they chaſed them away and frighted them ſo, that they never attempted more a return ; and theſe poor *Vaudois* after this happy Exploit, for at leaſt a hundred years after, enjoyed a profound Peace and Liberty of their Religion through all the Marquiſate.

CHAP. VI.

Of the Second War againſt the Vaudois *of* Piemont, *by* Charles I. *Duke of* Savoy.

Philip VII. Duke of *Savoy* being dead, *Charles* his Son ſucceeded him. This Prince was mightily importuned by the Archbiſhop and Inquiſitor of *Turin*, to deliver over to the ſecular power his Subjects of the reformed Religion, he gave commiſſion to *Don Pentaleon Breſſour* Lord of *Rocheplate* to war againſt them, in the Year 1534.

This Nobleman having choſen 1500. ſelect men out of all the Troops of the Duke, when the *Vaudois* thought themſelves moſt ſecure, having not the leaſt Suſpition of their Enemies Intention, he ſuddenly attacqued them, ſurprizing, killing, and maſſacring, all that came in his way, without ſparing Age or Sex, which cauſed a great conſternation in theſe Valleys; but at laſt theſe people reſuming their innate courage, muſtered together,

together, and put themſelves in ſo good order, that the day following, as their Enemies thought of marching on, and continuing their Butcheries all along the Valley of *Lucerne*, they charged them ſo couragiouſly in the Rear and in the Front, and in the Flank, that a great number of theſe Maſſacrers were killed upon the field, others ſaved themſelves by flight, leaving behind them the booty, and the Priſoners they had taken from the *Vaudois*.

When the Duke of *Savoy* ſaw that the Skin of a *Vaudois* coſt him twenty *Roman Catholicks*, he would not permit they ſhould be any more perſecuted by open force of Arms, but that more ſecret means ſhould be taken, as leſs dangerous; to bring this about, he eſtabliſhed certain Troops of Highway-men and Aſſaſſins, who laid in Ambuſcado in places proper for their deſign, and when the *Vaudois* deſcended from the Mountains, or went out of the Valleys about their affairs, they were preſently ſeized on; many for a long time fell into theſe Snares, and became the Prey of thoſe Villains, who after they had ranſomed them, notwithſtanding took away their lives by moſt exquiſite torments.

ments. *Catalan Gerard*, of St. *John* in the Valley of *Luverne*, was one of those who fell into their hands, he was burnt alive at *Revel*, a City of *Piemont*, and suffered death with an admirable constancy.

CHAP. VII.

Of the third War against the Vaudois *of* Piemont, *and the Persecution that they suffered from the Parliament of* Turin.

Francis the First, King of *France*, having made himself Master of *Piemont*, and dispoiled the Duke of *Savoy* of his Principality, in the year 1536. as well he, as the Pope incited the Parliament of *Turin* to proceed against the *Vaudois*, as against Pernicious Hereticks, in obedience to whom they raised a great persecution, imitating in that, the Parliaments of *France*, who persecuted those of the Reformed Religion. These poor people had recourse to the King, presenting him an Humble Petition, hoping to obtain some favour from this

their

their new Lord and Master, and so much the more because it's the custom among Princes, to pretend a great kindness and tenderness for their new subjects, to engage them the more in their service. But this did but worsen their condition, for the King commanded them to live according to the Laws of the *Roman* Church, telling them, that if they did not obey his Order, he would severely punish them as obstinate Hereticks, telling them that he did not burn them in *France*, to suffer them in the *Alpes*.

The Parliament of *Turin* being encouraged by this severe Answer, presently enjoyned the *Vaudois* to put away from them their Ministers, and to receive in their places Priests, who should come and say Mass to them: They answered it was impossible to obey Orders so contrary to the Word of God; that they were willing to give *Cæsar* what appertained to *Cæsar*, as they had always done, but that they would likewise give to God the things that belong to God, and that in this case they were resolved, according to the examples of the Apostles, rather to obey God than man, and rather hold themselves to the Word of God

God, than the traditions of man.

The King then having many affairs upon his ſhoulders, the Parliament judged it not proper to undertake an Open War againſt them, but they contented themſelves to give Orders to the Judges and Magiſtrates to aſſiſt vigorouſly the Monks and Inquiſitors, and to burn all the *Vaudois* that ſhould fall into their hands; many laid down their lives this way, but with admirable conſtancy; above all, *Bartholomew Hector*, who was publickly burnt at *Turin*, in the year 1555. who by an edifying death, drew a flood of tears, even from the multitude of the Papiſts, and not content only with tears, they greatly murmured, and made ſharp invectives againſt the cruelty of the Monks and Inquiſitors.

In the year 1557. Mr. *Varaille*, an excellent Miniſter of *Angrougne*, unfortunately falling into their hands, was publickly burned in the Caſtle-yard, ſinging with a loud voice the praiſes of God in the middle of the flames, even to the laſt breath. This ſame year *Nicholas Sartoris*, Student in Divinity at *Geneva*, having a mind to viſit his Country, was taken in the Valley of *Auſte*, and accuſed of Hereſie, and the enemies of the

truth seeing they could not draw him by flattery, nor shake him by threats, ordered him to be burnt alive, and so he died a glorious death.

CHAP. VIII.

Of the fourth War against the Vaudois *of* Piemont *by* Emanuel Philibert, *Duke of* Savoy, *after the General Peace, in the year* 1559.

EMANUEL *Philibert*, Duke of *Savoy*, and Successor of *Charles*, having recovered his Estates by the General Peace, in the year 1559. was spurred on by the Monks and Regulars of *Pignerol*, to condemn the *Vaudois* to be burnt, and their goods confiscated, and given for a recompence to the Instruments of their ruine.

These poor people, seeing themselves upon the brink of ruin and desolation, after their recourse to him who has the heart of Kings in his hand, by their Prayers, Fastings and Humiliations, they went and cast themselves at the feet of the Duke of *Savoy*, their Prince, and presented

preſented an Humble Petition to him, tending to this, that he would let them live, and enjoy a free exerciſe of their Religion; they preſented another of the ſame tenure to the Dutcheſs his Wife, who had a great ſhare in the knowledge of truth, and who always ſhewed a great tenderneſs for them.

But it was all to no purpoſe, the Pope and the King of *Spain*, to whom the Duke of *Savoy* was extreamly obliged, becauſe they had contributed their utmoſt endeavours to re-eſtabliſh him in his Dominions, ſollicited this Prince, very preſſingly, to deſtroy the *Vaudois*, who contrary to his own intereſts, was eaſily perſwaded, at the deſire of the Monks, who continually ſollicited him to make War upon them.

While in the interim, they endeavoured to ſweeten their Prince, and by their humble requeſts, to turn off the ſtorm which threatned them; the Soldiers of the neighbouring Towns ſurprized the borough of St. *German*, by the aſſiſtance of the darkneſs of the night; the Proteſtants of this place, in ſo dangerous a conjuncture, thought of nothing but ſaving their perſons, the greateſt part, in their Shirts, ran to the neigh-

bouring Mountains, except twenty five, who being in the houſes that were fartheſt off, were by conſequence the fartheſt from this retreat. Theſe ſeeing they had not time to fly, caſt themſelves upon their Knees, and making a ſhort but ardent prayer to God in ſight of their Enemies, went to attaque them with that courage and reſolution, that they put them all to flight, a great many were killed upon the ſpot, and God ſtriking the reſt with a pannick fear, a great many through their haſty flight, fell into the River of *Cluſon*, and there periſhed miſerably.

The Duke of *Savoy*, aſſiſted by the Pope, *Spain*, and *France*, raiſed a powerful Army againſt the *Vaudois*, and made General of it the Count *De la Trinita*, who ſeeing this People weakned and ſhaken with ſo many furious ſhocks of Wars and Perſecution, did not doubt of bringing his deſigns ſpeedily to his deſired effect, and to extirpate the *Vaudois* root and branch: He had recourſe to Politicks and Stratagems, before he would make uſe of open force; in ſhort, he ſent for the Miniſters and Guides of the Churches, he exhorted them to lay down their Arms, and to

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bring them to him; on the one side he represented unto them the great dangers they were ready to be precipitated into, if they did not submit themselves to the will of their Prince, seeing the great forces which he had to compel them, which it was impossible for them to withstand: That the Pope, the King of *Spain*, the King of *France* had engaged the Duke in this War, and did lend him their Troops, that the General Peace being made, they would employ all their forces to destroy them if they would not submit and obey. On the other hand he made them specious and advantagious propositions, giving them hopes, that if they would submit to the will of their Prince, they should enjoy peace, and live in liberty, with all their ancient priviledges: Many were shaken and frighted by the treacherous discourse of this Lord; who seeing them divided, some being willing to submit to save their lives and fortunes to the will of their Prince, others being of a different sentiment, because of the dangerous consequences they foresaw this submission might draw after it. In this dubious estate of their affairs, he took his opportunity, he laid ambushes for them

in ſeveral places; and having ſurprized the m in ſmall parties, he made a cruel butchery without any reſiſtance, exerciſing all ſorts of cruelties againſt theſe innocent Lambs, who were betrayed by truſting to his ſugared words.

This barbarous treachery caſt theſe people into an inexpreſſible conſternation; but three hundred of thoſe that eſcaped from the maſſacre, being aſſembled together by the favour of the night, and being fortified by little and little by their brethren, who were diffident of the Counts promiſes, and had ſaved themſelves in the Mountains; with this little Troop of the *Vaudois* God did ſuch wonders as almoſt ſeem incredible, if we had not ſeen what their Succeſſors have done in the wars of the year 1655. and 1664. and the laſt year, when ſeven or 800 *Vaudois* croſſed all *Savoy*, which was then all in Arms, and forced ſeveral Paſſes kept by the Regular Troops of *France*, and *Savoy*, and in ſpight of their Enemies entred into their own Country, and there have endured fifteen or ſixteen bloody fights, which fully perſwades us that God is with this people, and fought for them, and with them; without whoſe wonderful help

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it was impoſſible they ſhould have performed ſuch extraordinary exploits.

The day after this treachery, the Count *Del a Trinita* employed his Army from morning till night in ſpoyling and ranſacking all the places in the Valley of *Lucerne*, of which he had made himſelf Maſter, after which he marched with ſeven or eight thouſand ſelect men as high as *Angrogne*, towards the place called the *Meadow of the Tower*, where the greateſt part of the Families of theſe poor *Vaudois* were retired, as to the ſtrongeſt Sanctuary or Azilum they could find in all the Valley of *Lucerne*.

He attacqued them in this place by three ſeveral ways, and gave them no time of reſpite for four days, one aſſault was no ſooner repulſed, but he gave another with freſh Troops, without gaining any advantage: In theſe aſſaults he loſt two Collonels, eight Captains, and ſeven or eight hundred Soldiers.

The fifth day, he being abſolutely bent to carry the Poſt; and to this end he made uſe of *Spaniſh* Troops which were freſh, and as yet had never been engaged: The *Spaniſh* Soldiers ſeeing hey advanced nothing, and that they ell like hail, mutined againſt their Of-

ficers that were obſtinate to continue the attacque. The *Vaudois* having obſerved the confuſion that their Enemies were in, fell upon them with ſo much courage and bravery, that they put the whole Army to the rout, and they were ſtruck with ſo great a fear, that many of them threw themſelves off the rocks into the river of *Angrogne* and were drowned in its whirlpools; they purſued their Enemies the ſpace of two leagues, and killed a great number of them.

To ſhew that *France* aided the Duke of *Savoy* in the War he had begun againſt the *Vaudois*, *D' Aubigni*, reports in his General Hiſtory, that this Prince having deſired the King of *France* to lend him Monſieur *de Maugiron* with ten Companies of Foot, and Monſieur *de la Motte Gondren*, with other Troops, all compoſed of pickt and expert Soldiers, he ſays itwas granted him, and that the Troops were joyned to the Army commanded by Count *de la Trinita*; the *Vaudois*, in ſight of this Army, reinforced with the Troops of *France*, confiding in the aid Heaven, went to force the Fortreſs of the Borough of *Villar*, in the middle of the Valley of *Lucerne*, that the

the Duke a while before had built to cut that Paſs from the Enemy.

The Count *del a Trinita* being ſtrengthned with the Troops of *France*, and ſome freſh ones ſent by the Duke, attempted ſeveral times to attacque them, but in every one of them they were repulſed with conſiderable loſs, ſometimes they loſt 900. men, when the *Vaudois* loſt not above 15. The Army of the Duke being extreamly weakned, what by continual loſſes, what by deſertion of Soldiers, who ſeeing they got nothing but blows in this War, deſerted in great numbers. The Duke ſollicited by his Dutcheſs, whom as we have ſaid, had ſome knowledge of the Truth, and had a great deal of tenderneſs for the *Vaudois*, gave them Peace with the free exerciſe of their Religion, by his Letters Patents, dated at *Cavor* the fifth of *June* 1561. their Goods being reſtored to them, the Priſoners releaſed, and thoſe that were condemned to Galleys (for their Religion) were ſet at liberty, and they were reeſtabliſhed in all their Rights and Priviledges.

In the year 1565. four years after this Edict was publiſhed, at the earneſt deſire of the Pope, a new Order was publiſhed

through all these Valleys, That all the Subjects of the D. of *Savoy*, who within ten days after the publication of the said order did not declare before some of their Magistrates that they would go to Mass should within two months be gone out of all the Estates of the said Duke; and at the same time the Magistrates received an express order to make an exact list of all those that would not obey the said Order, and send it speedily to his Highness.

The Protestant Princes of *Germany* were extreamly sensible of this new Vexation, and made by their Letters a great Complaint to the Duke, of the bad entreatment of the *Vaudois*, to the Prejudice, and contrary to the Tenour of his Letter, Patents, and desired him to remedy it for the future, that they might enjoy the Benefit of his generous Grant, the Prince *Palatine* sent one of of his principal Counsellors in an Embassy to procure peace, to these poor People; *Margerite* of *France*, wife of the Duke, who was a pious and vertuous Princess, and who was very tender of the *Vaudois*, sweetned as much as she could the anger of her Husband, who by false reports of the Enemies of the Gospel,

Gospel, was much irritated against them.

The day of St. *Bartholomew*, in the Year 1572. there was made a most cruel Massacre of the Protestants at *Paris*, and in several other places of the Kingdom of *France*, *Castrocaro* Governor of the Valleys, threatned to do as much to the *Vaudois* of *Piemont*; But whether it was that the Duke of *Savoy* did not approve of the cruel Butchery which was made of the Protestants of *France*, or whether at the earnest Sollicitations of his Dutchess, who as much as possible with her natural Sweetness gained, and wrought upon him to shew Mercy and Clemency to the *Vaudois*, he put forth a Manifesto, and declared to all his Subjects of the Valleys, who for Fear of the Governour were fled, that they might return without any Fear or Danger to their own habitations, he gave them likewise order that they might receive their Brethren of *France*; assuring them they might live very securely there, and he kept his word; for even to his Death, which happed the 13*th*. of *August* 1580. they were not molested but enjoyed a quiet Repose.

CHAP.

CHAP. IX.

Of the fifth War against the Vaudois, *under* Charles Emanuel *Duke of* Savoy, *and chiefly of those of the Marquisate of* Saluzzo.

CHarles *Emanuel* his Son succeeded him, who, a little time after the Decease of his Father, seized upon the Marquisate of *Saluzzo*, which belonged to the Duke of *Savoy*, Monsieur *Del' Esdiguiers* by way of reprisal, seized upon the Valleys of *Piemont*, and forced the Inhabitants of these Valleys to take the Oath of Fidelity to the then King of *France*: The Enemies of the *Vaudois* were not wanting under this pretence to irritate the Duke of *Savoy* against these poor People, to extirpate them when a fit opportunity should offer, without considering that they were forced by the powerful arms of the King to take the Oath, their Prince having given them no succor.

War being begun between *Henry* VI. King of *France*, and *Charles Emanuel*

manuel Duke of *Savoy*, about the Marquiſate of *Saluzzo*, the King made himſelf Maſter of all *Savoy* in one Campaign, which the Emperor and the King of *Spain* ſeeing, they deſired the Pope, who was about marrying his Neice to the King of *France*, *viz. Mary de Medicis*, to endeavour to make a peace between theſe two Princes, which he did, by the Articles of it the King of *France* reſtored to the Duke of *Savoy*, all that he had taken from him, excepting *Breſſe* which was exchanged for the Marquiſate of *Saluzzo*.

The Enemies of the *Vaudois*, as ſoon as the Duke was at peace abroad, were not wanting to ſollicite him to make War upon the *Vaudois*, but he conſidering that his Father had had but ill Succeſs in the War he had made upon them, although he was aſſiſted by the Forces of *Spain* and *France*, would not declare open War againſt them, but permitted them to be diſturbed in their Affairs, and when the Inquiſitors had put any of them in Priſon, for their Religion, and that Application was made to him for their Enlargement, he would anſwer, that he did not intermeddle in thoſe Affairs.

But

But he acted in another manner with the *Vaudois* of *Saluzzo*, than with those of the Valleys, against those of the Valleys he was content to let their Enemies act, but against those of the Marquisate he declared himself an open Persecutor, from the time he was absolute master of it, for about the end of the Month of *June* 1601. he made an Edict, by which he commanded, that every one must declare before the ordinary Magistrate, that within the term of 15 days that he was resolved to renounce his Religion, and to go to Mass, with which, if he complyed, he might not only enjoy his House and Goods, but other great Priviledges, but for those that were obstinate, and resolved to continue in their Religion, they absolutely commanded to be gone out of all his Dominions in two Months time, and never to return again upon pain of Death and Confiscation of their Goods.

There were 8 flourishing Churches inthis Marquisate, but this Edict being executed with a great deal of rigour, all these poor Churches were dissipated; for the Faithful seeing that the Duke would not revoke his Edict, though he

was

was most earnestly sollicited to do it, by the Protestant Princes, retired out of the Marquisate, with only what they could carry, and went to dwell in Places where they might enjoy a free exercise of there Religion.

Victor Amadeus his Son and Successor, did likewise make no open war upon the *Vaudois* of the Valleys, he was hindered from it by the Wars he had with his Neighbouring Princes, especially the *Spaniard*, he notwithstanding permitted the Inquisitors of *Rome*, and the Monks to persecute them, under the colour and cloak of Justice, and so many of them that fell into their hands either were put to Death, or else condemned to the Galleys, or perpetual Prison, because they would not go to Mass and conform to the Romish Religion.

CHAP.

CHAP. X.

Of the abominable methods that the Dutcheſs of Savoy, *and the Counſel of Propagation, took to deſtroy the* Vaudois *of* Piemont.

AFter the Death of *Amadeus*, the Dutcheſs his Lady was left Regent of his Dominions, becauſe his Son *Charles Emanuel* II. was very young. The Court of *Rome* having erected a Congregation, as it was called, for the Propagation of Faith, and Extirpation of Hereſy; there were eſtabliſhed ſuch like Councils and Congregations in the Dominions of all Princes that profeſſed the *Roman* Religion.

That of *Turin* was eſtabliſhed in the Year 1650. and was divided into two Bodies, the one was called the Council of men, and the other the Council of women; the Archbiſhop was Preſident of the firſt, and the *Marchioneſſe de Pianeſſe* of the ſecond, the women made great enquiry, for all thoſe that they called new Converts, and made very much

much of them; the men entertained Spies through all the Valleys, to give them an account of the *Vaudois* that were poor, or of those that had Suits at Law, to the poor they offered exemption from Taxes, and to free them from the quartering of Souldiers for many Years: To those that had Suits at Law, at *Turin* or other places, they promised them good Success, provided they would turn *Roman* Catholicks, and by this traffick they gained several.

But the Council of the Propagation seeing, that notwithstanding all the Care and Pains they and the religious Orders took, for to convert the *Vaudois* to the Romish Religion, that they could draw none but some poor or wicked people; they bethought themselves of an abominable Stratagem, to destroy them all at once, and make their Throats be cut by the King of *France*'s Army that was then in *Italy*, and was commanded by the Marshal *de* St. *Grance*, in the Year 1653. the King having assign'd for the winter-quarters of his Army the Provinces of *Delphinate*, *Province*, *Languedoc* and *Burgundy*; these Provinces offered to the Marshal very considerable summs to exempt them from

from effectual quartering of Souldiers; and he was the more contented with it, becauſe the Dutcheſs of *Savoy* proffered to quarter a part of the Army in *Savoy* for a ſhare of the Money proffered. The bargain being ſtruck, the Marſhal marched his Army towards the Valleys, which was the place that the Dutcheſs had aſſigned for their winter-quarters: In the mean time, although the Council of the propagation knew full well of the bargain made between the Dutcheſs and the Marſhal, they ordered the *Capuchins* and ſome Gentlemen of the Valleys, and even ſome of the chief miniſters of the Court to perſwade the *Vaudois*, and make them believe that it was not the intention of the Dutcheſs that thoſe ſtrangers ſhould quarter there; and by their artificial diſcourſe, full of malice and fraud, they ſtirred up the *Vaudois* to take up Arms, and oppoſe the Army of the King, which was already entred into the Valley of *Lucerne*, and in a condition to force theſe poor people to receive them, threatning nothing but Fire and Sword; and this had been done, if a Miniſter of the Goſpel had not gone and caſt himſelf at the feet of the Marſhal, and diſ-

discovered to him the diabolical malice of their Enemies; and desired him to shew one billet for quartering, and as soon as the billet of the Dutchess should be shown about, he was certain that all the Inhabitents of the Valleys would submit without the least resistance: To which proposition the Marshal accorded, and at the same time sent to *Turin* to have the billet for quartering of Souldiers, as the Minister desired, and it coming in a short time, the *Vaudois* submitted without the least difficulty. We must consider that the Army of the King was very powerful, and made up of expert Troops, and that the Marshal was fully resolved to gain the great sum of Money that he was to draw from the foresaid Provinces, and to have his bargain to the full of the Dutchess; and that the *Vaudois* that were in arms had let his army enter into the Valley of *Lucerne*, without any opposition, and that they were not prepared for a long defence, neither had entrenched themselves in their usual Fastnesses, and so it's not to be doubted, but that they must have been conquered by the *French*, who being enraged at their Boldness, and the at the Contempt of their great Army, would

would have put all to the Sword without distinction of Sex or Age; if God had not made use of the Zeal and Prudence of this Minister to frustrate the Designs and crafty Contrivances of those Enemies of God, and his Church.

CHAP. XI.

Of another wicked Stratagem of the Dutchess of Savoy, *and her Son* Charles Emanuel II. *for the Destruction of the* Vaudois *of* Piemont, *and establishing the* Irish *there, that were driven out of their Country.*

IN the year 1655. the Dutchess of *Savoy*, and her Son the Duke, being follicited by the Court of *Rome*, and the Council of Propagation to destroy the Protestants of the Valleys, and to establish in their places the *Irish*, who served the King of *France* in his Royal Army in *Italy*, and were driven out of their Country by *Cromwel*, these *Irish* were of the number of those that

that had plaid ſuch pranks in *Irelend*, againſt the poor Proteſtants, in the year 1642. and the laſt that had laid down their Arms in that Kingdom, after the Death of King *Charles* I. to give theſe Valleys to the *Iriſh*; the Proteſtants who were the true and natural Inhabitants of theſe Valleys were all to be extirpated, for ſo it was reſolved in the Council of the Propagation, and after in the Duke's, which was for the greater part compoſed of the former.

To bring this wicked deſign to effect, they muſt make uſe of ſome ſpecious pretence, they could not make their pretence to be the affair of the houſe of the Capuchins of *Villar*, which ſome Proteſtants privately puſhed on by their Enemies the Papiſts, had burnt to the ground; this affair had been accommodated many years and the Accomplices ſeverely puniſhed; they took therefore another way, they obtained from the Duke a Commiſſion, by *Gaſtaldo* his Counſeller in his Chamber of accounts, to drive out all the Proteſtants that were in the Valleys of *Lucerne*, *Lucernette*, St. *John*, *de la Tour*, *de Bubbian*, *de Fenil*, *de Campligon*, *de Briguieras*, and of St. *Secundus*, the Commiſſion was diſpatched the

the 13th. of January 1655. and the 25th. day of the same Month *Gastaldo* gave Orders, and a strict command to all the Protestants of the foresaid places, to abandon them, and to retire with their Families, within three days after the publication, into places which his royal Highness did tollerate, which are, *Bobbi*, *Villar*, *Angrogne*, *Roras*, and the Country of the *Bonnets*, under the pain of Death, and confiscation of all their Goods, if they found them in the aforesaid Limits, if within twenty days they do not make it appear to us, that they are become *Roman* Catholicks, or that they have sold their Goods to Catholicks.

Those that gave this pernicious Counsel to the Duke, knew that the Protestants were time out of mind, established there even before the Dukes of *Savoy* were Princes of *Piemont*, and the Predecessors of *Charles Emanuel* II. who had given this commission to *Gastaldo*, had maintained them by divers declarations and grants, but they believed that the *Vaudois* who were well established, in those places that they were commanded to quit, would not obey the unjust command of *Gastaldo*, and that so they would take their disobedience for a pretence

pretence to destroy them, or if they obeyed, and they could not be destroyed or chased out of the rest of the Valleys, the places they should quit would be enough to receive the *Irish*, who being a people, that had been long trained up in the wars, would be a bridle upon the *Vaudois*, and put them upon an impossibility of ever recovering their former habitations.

Although the Protestants well knew the injustice of this order, and that they had sufficient reason not to obey it, nevertheless to take away all pretence from their Enemies of rendring them odious to their Prince, and to make them pass for Rebels; they quitted the places named by *Gastaldo*, and retired into those assigned in the Proclamation, after which, they sent Deputies to the Duke, who should go and cast themselves at his Feet, and by a most humble petition, which they presented him, they supplicated him with a most profound respect, to revoke the Orders given to *Gastaldo*, as being contrary to their Priviledges and the Grants, but their request was without any answer.

The *Vaudois* seeing that they had no compassion of their miseries, had recourse

to

to her royal Highneſs his Mother, to whom they preſented a petition full of Reſpect and Submiſſion, this Princeſs ſent them back to the Council of the Propagation their ſworn Enemies, and moſt cruel Perſecutors; and this Council ſent them back to the Marqueſs *de Pianeſſe* who long before had received ordets to go and maſſacre them, as the event made moſt evidently appear.

CHAP. XII.

The ſixth war againſt the Vaudois *of* Piemont, *by the Dutcheſs of* Savoy *and* Charles Emmanuel *her Son.*

WHile the *Vaudois* laboured by their humble Supplications and Submiſſions to ſweeten the Spirit of their Prince, and to incline him to maintain their rights and priviledges, having done nothing that could forfeit them; their Enemies laboured with the Duke, with all their power to deſtroy them; they raiſed for this purpoſe an Army of

of 15000 men, formed of all the Troops of the Duke, of four Regiments of *French*, of one Regiment of *Germans*, and twelve hundred of the *Irish*, they were all old Troops; Prince *Thomas* who then commanded the army of the King in *Italy*, sent to the Duke, his Nephew, four of the best Regimnets of the Army, with the *Irish*, the Duke of *Bavaria*, his Brother in Law, sent him one of his best Regiments; the Army was ready the 15th. of *April* 1655. and in a condition to execute their wicked design against these innocent people, who seeing the Enemies army approach their Valleys, began to stand upon their Guard.

In the interim, the Marques of *Pianesse*, who commanded the army, amused their Deputies at *Turin*, till they were marched near the Valley, and ready to enter them, the sixteenth he departed incognito, and gave orders before his departure to stop the Deputies, till they had received advice, that he with his Army was entred the Valleys, which would have been executed, if a Person of Quality, who did not approve the Perfidiousness and Treachery that was made use of to destroy these

poor people, had not whiſpered them in the ear to be gone quickly, the Marqueſs is in the Valleys: in ſhort, he got into the Valley of *Lucerne* the day after his departure, which was the *17th.* of the Month of *April*, the *18th.* the Army foraged and ſacked all the Communities and Countrys of St. *John*, and *de la Tour* without any reſiſtance; the *18th.* the Army going about to force the *Vaudois* that were retired into the places limited, by the order of *Gaſtaldo*, after they had implored the aid and aſſiſtance of the God of battle, defended themſelves couragiouſly, againſt all this great Army which attacked them, in four ſeveral places, they repulſed them vigorouſly, and after having killed a great number of their Enemies, they put them to the rout, though they were an hundred againſt one.

CHA

CHAP. XIII.

Of the abominable means that the Marqueſs of Pianeſſe *made uſe of, to ſurprize the* Vaudois *of* Piemont, *and to enter into the Valleys, and of the cruel Maſſacre he made of theſe poor Innocents, after his Entry, in the year* 1655.

THE Marqueſs of *Pianeſſe*, ſeeing that he could not deſtroy the *Vaudois* by force of arms, had recourſe to a moſt ſtrange and deteſtable piece of Perfidiouſneſs, which Satan had ſuggeſted to him: He ſent a Trumpeter to them, to tell them, that they ſhould ſend their Deputies, and hear from his Mouth the will and pleaſure of his royal Highneſs, that all was for their good and advantage, and that they might come with a full aſſurance; the *Vaudois* deſiring nothing more than peace, were preſently taken in this gin, the the Marqueſs had laid for them, they ſent away their Deputies with the

Trumpet, and were received with all demonſtrations of Kindneſs: Monſieur *de Pianeſſe* entertained them ſplendidly at Dinner, made a thouſand proteſtations of Amity, and moſt endearing Careſſes, but this was all to ſurprize them, and betray them them as *Judas* did, with a kiſs.

After he had caſt a miſt before their Eyes, by his Peoteſtations and deceitful Careſſes full of Snares, he told them he had nothing to do but with the Inhabitants of thoſe places forbid by the order of *Gaſtaldo*, but as for other places, they had nothing to fear, if they would only in ſign of Obedience and Fidelity, receive and quarter for 2 or 3 days in every one of their Communities, a Regiment of Foot, and two Troops of Horſe; the Deputies who believed the proteſtations of the Marqueſs were ſincere, and far from all Treachery and Perfidiouſneſs; when they returned to thoſe that had deputed them, they ſo ſtrongly perſwaded them to do what the Marqueſs of *Pianeſſe* had counſelled them, that there were none of the Communities that were not diſpoſed to receive them, which they did without any oppoſition or reſiſtance.

The

The Regiments of Foot, and the Troops of Horſe, which they had agreed to receive, were no ſooner entred and quartered in the ſeveral Communities, but they ſeized on all the paſſes, and were followed by all the reſt of the Army; they were deſired to quarter in the Towns and Villages below, as being more commodious for them, they being offered to be furniſhed with all things neceſſary, but they marched on as long as the day would permit, even to the higheſt places that were inhabited. One part of the Army mounted upon the common road to *Angrogne*, another part upon that of *Villar* and *Bobbi*, and the third part of the Army poſſeſſed themſelves of the Meadow of *Tour*, which was the ſtrongeſt place of *Angrogne*, which ſerved as it were for a Fortreſs for the *Vaudois*, and in marching they ſet fire on every place, and killed all they met in the way. This ſtrange and barbarous proceeding diſcovered their Treachery, then every one fled to ſave their Lives, the greateſt part of the men by the favour of the night got to the Mountains, and ſaved part of their Families from theſe cruel Maſſacrers; and ſliding down the other ſide of the

mountain, they gained the Valley of *Perouſe*, a part of the King of *France*'s Territories. This Army, beſprinkled with the blood of Saints, found the houſes of *Angrogne*, and the Goods as well of the natural Inhabitants, as of thoſe that were fled from other places, from which they had been chaſed by the ordinance of *Gaſtaldo*, but they found but few Inhabitants, except it was of Women, Children, Old and Sick people.

The Enemies of the *Vaudois* having by this Treachery and Perfidiouſneſs, made themſelves maſters of all the Valleys, even of the ſtrongeſt places, which would have ſerved them as ſo many Fortreſſes againſt their Perſecutors, ſtayed two days without exerciſing their Rage and projected Cruelty, feigning they would do nothing but refreſh themſelves in their Quarters, and in the mean time they ſtrongly perſwaded thoſe that remained, to recall thoſe that fled, aſſuring them they ſhould have no harm done them, and there were ſome of them that through their too great Credulity, caſt themſelves into the Snares which they had happily eſcaped.

The

The third day the ſignal being given from the Hill of the Town, which is called *Caſtelas*, all the Innocent creatures that were found in their power were killed in the moſt cruel manner imaginable, they did not kill them as Sheep prepared for the Butchery, or as Enemies vanquiſhed, that were to be cut off without quarter; but in a manner more cruel and more barbarous; the Infants were pulled violently from the Breaſts of their Mothers, and daſhed againſt the Rocks and Walls, by theſe moſt cruel Barbarians; upon which their Brains were plaiſtered, or elſe one Soldier took one of theſe Innocents by one Leg and another by the other, and ſo rent them moſt miſerably aſunder, and ſometimes they daſhed the Brains of one Child againſt the other and after killed their Mothers.

The Sick, as well Women, as Children, were either burnt in their Houſes or cut in pieces, or tyed naked with their Heads betwixt their Legs, and thrown down the Rocks, or tumbled down the Mountains.

The Women and their Daughters were violated and ſtuffed with Pibbles, and their Mouth and Ears with Pow-

der, and afterwards fire was given to the Train; and by these sort of Diabolical mines, they, were miserably blown up; others were empaled alive, and in this dismal posture planted upon the high ways, all naked, some of them had their Heads, Arms and Breasts cut off; which these barbarians fricassy'd and eat, Oh the brave Stomachs of the Papist Cannibals!

The men which were neither old nor sick, which fell into the hands of these cruel Butchers, some of them were flead alive, others, after they had cut off their privy Members they cut off their heads, and put their Members in their mouths; some were cut all in pieces limb from limb, as you cut flesh in the Shambles; those that did signalize themselves most in this sort of Cruelty were the *Irish*, who had been used to such sort of Massacres in their own Country in the year 1642.

After this great Massacre of the poor *Vaudois* that fell into their power, the next day they went a hunting after those that had escaped them, of which a great number were wandring in the Woods, and among the high Mountains covered with Snow, or hid in the caverns and holes

holes of the Rocks, not being able to ſave themſelves, partly becauſe of the great quantity of Snow, and partly becauſe of their weakneſs, being unable to make their eſcape, becauſe the Enemy had ſeized upon all the Paſſes.

This murthering Army having finiſhed the Maſſacre of all the Proteſtants they could find in the Valleys, or that were wandring in the Woods and Mountains, or hid in the caverns and holes of the Rocks, they ſet fire on all combuſtible things, and quickly reduced all their Houſes and Churches into aſhes; nothing was preſerved but the Town and Church of *Villar*, which is in the centre of the Valley of *Lucerne*; and ſome houſes in the Plain for quarters of the *Iriſh*, to whom the Duke of *Savoy* gave this Country. You may ſee in the General Hiſtory of *John Leger* the names and number of the perſons maſſacred, and the cruel manner in which they were martyred.

The *Vaudois* ſome of them being cruelly maſſacred, others made Priſoners, and the reſt driven out of their Country, the enemies being totally poſſeſſed of the Valleys, and being made maſters of all, they eſtabliſhed the *Iriſh* there,

which being a far greater number than the *Vaudois* that had escaped out of the Massacre, there was no appearance that those poor people could ever enter and establish themselves in their Country, but God, to whom nothing is impossible, took their cause in hand, and touched the hearts of the Protestant States and Princes, who gave them charitable assistance, gave them strength and courage, fought for them, and made them with a handful obtain great and miraculous victories over their enemies; and by these signal victories, and the sollicitations of Protestant Princes, they were re-established in their lost Country, and continued there till the year 1686, in despight of all the artifices of their enemies.

CHAP.

CHAP. XIV.

The Fourteenth War against the Vaudois *of* Piemont, *after the Massacre, in the year* 1655. *in which one may see God fighting visibly for them, and with them.*

AFter the cruel Massacre of which we have spoken, there was a bloody War between the *Vaudois* and the murtherers, the *Vaudois* driving them out of their Country; in which one may visibly see that the God of Battel fought for them and with them, by the glorious advantages they every day got upon their enemies. The first Battel they fought was at *Rora*, a little Community consisting of 25 families, and which was far distant from the rest; Count *Christopher* who was Lord of the place, and a member of the Council of *Propagating the Faith*, being very far from preserving his vassals, as his interest and duty obliged him, violently carried on with a false zeal, did all he could

could to destroy them, and employed to that end force and treachery; for contrary to the solemn Parole that he had given them on the Marquess of *Pianesse*'s behalf, that they should be left in quiet, the same day that was designed for the cruel Butchery of the *Vaudois*, he sent four or five hundred Soldiers to *Roras*, for to treat the Inhabitants of that small place in the same manner that all the rest of the Valleys were treated; and to surprize them the better, he shewed them a secret way, that the Soldiers might march with more expedition, which shews that there is no crime, nor wickedness, of which a blind zeal is not capable of. Captain *Janavel* who was fled into *Roras* with his Family, perceived a far off the Enemies, he had then not with him above five or six Country Peasants, with this little Company he went to expect the Enemy at an advantagious pass, they killed six of the Enemies upon the Spot, and the other being sorely frighted fled in great Confusion, thinking the *Vaudois* were more in number than they were, and in flying they lost fifty four of their Companions.

The

The Marquess of *Pianosso* who commanded the Enemies Army, hearing of the ill success of his affairs at *Roras*, the better to lull them in a secure sleep, and surprize them, he sent them word, that the Soldiers that went to attacque them, were only Rogues and Vagabonds, and none of his Troops, highly protesting that he knew nothing of the design, and that he would have been extreamly pleased if they had cut them in pieces; in the mean time, the day following, after he had sent them these specious protestations, he detached 600 select Soldiers, who should go and set upon *Roras* in three several places, and exactly follow the ordes he had given, Captain *Fanavel* having discovered them with his little company, which was now composed of about 18 men, of which 12 were armed with Fusees, and Pistols, and Faucheons, six other with Slings only and Stones, he divided them into three little Bands, and placed them in Ambuscado, in an advantageous post, they charged so home their Enemies, that they seeing themselves attacqued with so much courage by those that they went to surprize, they betook themselves to their heels, leaving dead upon the spot 60 of their men.

This

This second bad success did not, notwithstanding make the General give over the Enterprize, but as Treachery and Perfidiousness had had success in other Valleys, so he was resolved to have recourse to the same; he sent to *Roras* Count *Christopher* who, as I told you before, was Lord of the place, to tell them that what was done was bottomed upon a false report, but being better informed by the said Count, and at his entreaty he would for the future let them live in perfect quiet, thinking thus to surprize them, by this cunning Artifice and Treachery of their own Lord and Master; for the day after he sent a Detachment of 900 pickt men to fall upon those of *Roras*, in several places at once, *Janavel* with his seventeen Peasants being got before them to the Passes, when they came fell upon them with so much courage that he quite routed them, killing a great number in the field and in the pursuit.

The Marquess being ready to burst with despight and rage for this third ill success of his Troops, rallied together all the forces that he could conveniently that were in the Valleys for to go and cut the throats of those poor innocent

Lambs

Lambs that were in this little Community; the Army consisted of about 5000 effective men, which were at the Rendezvouze ordered by the General. Captain *Mario*, a valiant Souldier and a great Massacrer, led the Troops that came from *Bagnols*, and came first with a considerable body of men, and thought himself strong enough to make himself master of *Roras*, and without expecting the other Troops, he divided his into two parts, and fell upon the *Vaudois* in the front and the rear; but the *Vaudois* having gained the top of an eminency that was above the highest Troops of their enemies, so that they could not be attacked but in the front; from this place they made so vigorous a defence, that at last they disordered their enemies and put them to flight, having left sixty five of their companions dead upon the place, besides those that were wounded, drowned, and killed in the pursuit. Captain *Mario* in flying fell into a whirlpool, where without doubt he had been drowned, if two or three of his Souldiers that were expert in swimming had not drawn him out; he was brought back to *Lucerne* in his Shirt, without either

Hat

Hat or Shoes, and was presently seized with a dreadful Malady, during which he suffered horrible Torments, which made him an hundred times cry out, that he felt the fire of hell in his bowels, for the Houses, Churches and Persons he had burnt in the Valley of *Lucerne*, he dyed in these torments and in this estate he went to give an account of his wickedness before the soveraign Judge of the world.

After so long a fight and so glorious a Deliverance, *Janavel* with his little Troop being retreated to the eminency of a little hill, that there they might refresh themselves, they had no sooner begun to eat, than they saw another body of the Army, which came by the way of *Villar*, and were climbing up the Mountains to surprize them in the Rear; as soon as they saw the Enemy, they presently quitted their Dinners, to put themselves in a posture of defence, in the most advantageous place; he that commanded in chief the Enemies, made a small Detachment to take a view of the *Vaudois*, who came very near them, thinking they might be some of their own Gang; the *Vaudois* discharged so home, and thick upon them, that every one

one killed one or more, which caused so great a terror and confusion among them that remained, that they fled in great disorder, and spread the terror and dread of the *Vaudois* so among the Soldiers of that great body, that they immediately all betook themselves to their Heels, believing the *Vaudois* were considerable in number, whereas they were but 18, *Janavel* with his little Troop pursued and killed a great many of them, after which he gave thanks to God for so glorious a deliverance, as he was always accustomed to do, when he gained any Victory over the Enemies.

Three days after these two battels, the Marquess of *Pianesse* fuming and storming, biting his Nails for Anger and Madness at the pitiful success of all his Designs; he sent an express, by a Letter, to the people of *Roras*, by which he commanded them, on behalf of the Duke, they should all within 24 hours go to Mass under pain of Death, and seeing their houses reduced to Ashes, and their Trees cut down.

To this Letter they answered, that they had rather suffer a thousand deaths than go to Mass, since it could never be clearly proved that either Christ or his

Apostles

Apostles ever did celebrate it, that if after burning of their houses, they were resolved to cut down their Wood, they had a Father in Heaven who would tenderly provide for them.

After these Menaces the Marques's mustered his Army together, composed of 10000 men, of which eight Thousand were old Troops, and 2000 were of the Country Peasants of *Piemont* which he listed in the neighbouring Communities; he divided his Army into three Bodies, of which, one had orders to attacque the *Vaudois* on *Villar* side, another on the side of *Bagnols*, and the third on the side of *Lucerne*: *Janavel* with his little Troop went before the body of the Army which first presented themselves, and fought valiantly, and with incredible success having killed many of the Enemies, but when he saw the other two Bodies had gained the Post where several poor Families were fled for refuge, and that he could not succour them, he saved himself with his 17 Country Peasants and his Son of eight years of Age, whom he carried upon his Shoulders, and retired into the Valley of *Queiras* in the Territories of the *French* King.

The obstinacy of the Enemies of the *Vaudois*,

Vaudois, in their resolution of destroying the small Town of *Roras* after so many succesless attacques, shews to all the world the violent passion that a false Zeal can produce, in the Heat of those that persecute the Truth of the Gospel: Those that are animated with a true Zeal never violate their promises nor oaths made to their enemies, but those that are pushed on by a false zeal keep neither their Promise nor Oath, they regard nothing but satiating their Malice, and contenting their brutal and blind passion to destroy 24 poor Families of the *Vaudois*, they were not content to make use of Force, but they must add to it Treachery and Perfidiousness, they Promise and Swear they would let them live in quiet, as well on behalf of the Duke, as of the General of the Army; and the day following they command their Troops to cut their Throats, and not being able with 500 men to destroy them, they sent six hundred, and afterwards 9 hundred, afterwards 8 thousand, and afterwards ten thousand; and that which is remarkable is, that neither the shame of being repulsed so often, nor the loss of so many hundred of their companions made them give over their design.

The

The undaunted courage with which Captain *Janavel* and his little company ſuſtained the ſhock, and repulſed the violent attacks of his enemies, and the wonderful victories he gained, ſhews to the whole world that the God of Battel was on his ſide. For otherwiſe how was it poſſible? for in the firſt rencounter with 7 men only, to put to flight 500, and in the other Battels with 17 or 18 men, of which 6 were only armed with Slings and Stones, to rout ſometimes 600, then 900, and after ſome thouſands? if God had not been with them, and given them courage and ſtrength? And on the contrary ſide, if he had not taken courage from their enemies, and put confuſion and terror in their hearts, from whence followed their deſtruction and moſt ſhameful flight! In ſhort, how was it poſſible that *Janavel* and his little handful, after ſo many dangerous fights ſhould ſave themſelves, not one of them being killed, or as much as wounded, although they were atracked in the front and in the rear by their enemies, if God had not covered them with his Shield, and defended them from their enemies; ſo that Miracles are not yet ceaſed.

The

The enemies Army having made themselves masters of *Roras*, executed the same cruelties towards the families of this little place as they had done towards those of the other Valleys, putting all to Fire and Sword, without sparing age or sex; but the General was enraged that with so puissant an Army he could only triumph over women and children, and old decrepit men, neither *Janavel* nor any of his company falling into his hands. The Wife and Daughters of *Janavel* were carried Prisoners, they were kept alive to make him lay down his Arms, threatning to burn his Wife and Daughters if he continued in his Rebellion, for so they called his just defence.

All the Valleys and their dependances being in the hands of their Enemies; it seem'd as if these poor people should for ever be exiled from their Country, but God who would preserve the light of his word, in these Mountains and Valleys, haftned to restore them: The Massacre of the Valleys was upon the 24*th*. of *April*, but the taking and massacre of *Roras* was not till the beginning of *May*. Captain *Janavel* after having refreshed himself at *Queiras* some days, muster-

mustering some of his Brethren in suffering, who had made their escape, returned into the Valleys with some provisions, and came and posted himself upon the Mountain called *Palra de Jaimet*, from whence with his company he departed the 22*d.* of the same month of *May*, with a design to go to *Lucernette*, which is a Village between the Towns of *Lucerne* and *Bobiane*, to surprize some Cattel to live upon, and to take some prisoners, to cause them to restore his Wife and Daughters by way of exchange: But his enterprize had not the success he desired, for that that place was full of Souldiers. He returned to his post, and having understood that Captain *Jayer* with all those he could muster that had escaped the Massacre, and were fled into the Valleys of *Pierouse* and *Pragela*, in the territories of *France*, had possessed himself of the Valley of *Lucerne*, on *Angrogne* side; he prayed him by Letters to assign him the time and place that he might joyn him, which they did the 27th of the foresaid month of *May*.

CHAP.

CHAP. XV.

Of the conjunction of Jayer *and* Janavel, *Captains of the* Vaudois; *and the wonderful exploits they did in the Valleys.*

THese two Captains were no sooner joyned, but they undertook the enterprize of seizing upon the Town of *Garsillane*, which was garrisoned by their enemies; which they found extremely well fortified. The alarm being given, the enemies, which were very numerous in the neighbouring places, as well Horse as Foot, having notice by the ringing of the Bell, run to the succour of the Town, and surrounded the *Vaudois*, who fighting courageously, retreated from the middle of their enemies, and in their retreat they took from a Village that was near the Town six pair of Oxen, and a good quantity of other Cattel, and took some Prisoners, with the loss of only one man.

The

The 28th of *May*, they came very early in the morning, near the Town of St. *Secundus* to ſurprize it, after having ſpent ſome time in Prayer, according to their Cuſtom, and encouraged one another, they attacked it with ſo much vigour and dexterity that they made themſelves Maſters of it.

The Garriſon, that was made up of *Iriſh* and *Piemontes*, they put all to the Sword, they burned the Town and the Churches in revenge of what had been done to their Houſes and Temples, and having carried away ſeven Bells, and all the Cattel, they retreated; in the taking this Town they killed 800 *Iriſh*, and 650 *Piemonteſſes*, the *Vaudois* had only ſeven men killed, and ſix wounded very ſlightly, the *Vaudois* were about 600 men, and their Enemies were at the leaſt 1500 well entrenched and fortifyed.

The ſecond of *June*, the *Vaudois* went to burn the Forage and Houſes upon the Plain of *Briqueras*, and retreating by the way of St. *John*, they were encountered by the Enemy, whom they charged ſo briskly in three ſeveral places, that they put them to flight, leaving 150 dead upon the ſpot, beſides thoſe that were

Priſoners

Prisoners and wounded. In this rencounter there was but one *Vaudois* killed, and two wounded.

Some days after the Battel of St. *John* the enemy sent a Convoy to the Fort of *Mirebouc*, conducted by 300 men; it's scituated above in the Valley of *Lucerne*; Captain *Janavel* met them by chance in a streight place upon the road, he having then only 8 Souldiers with him; he stopped them five or six hours, and killed and wounded a great number of them, without the loss of a man.

After these glorious exploits, *Janavel* having reinforced himself, retired again to the Mountain called *Palea de Jaimet*, and sent a message from thence to *Tour* and *Bobbi*, who had revolted to escape the cruelty and barbarity of the enemy, and were retired to the Town of *Villar*; that if within 24 hours they did not all joyn him, he would treat them as Apostates and Traytors to their Country: They presently came with a great deal of joy: seeing some hopes of their liberty, being very penitent for their former want of courage and confidence in God.

The Captains *Jayer* and *Janavel* being joyned the second time, resolved to fall upon the Town of *Tour*, where was

the ſtrongeſt Garriſon of the Enemy; who having ſome intelligence of their coming, put themſelves betimes in a poſture of defence, and killed the firſt *Vaudois* that appeared upon the Bridge before the Gate of the Town: In ſhort, they made a great Sally upon the aſſailants, who received their Enemies with ſo much courage that they covered the earth with their dead Bodies. The Battel continued till night, the *Vaudois* entrenched themſelves upon a little eminency of a hill they had gained; from whence the enemy could not force them, though they were a far greater number, and were reinforced with ſome Troops that came from *Lucerne* to their aſſiſtance; about the beginning of the night the enemy retired into the Town, without being able to carry off their dead, which were more than 300. This happy ſucceſs gave ſo much courage to the *Vaudois*, that the morrow following they went and poſted themſelves before the Gates of the Town, and their enemies durſt not ſally out upon them.

After the attack of *Tour*, the *Vaudois* retreated into a place of *Angrogne* called *Verné*, there in a Council of War, they re-

reſolved to ſend 450 men which made up the three fourth parts of their little Army to aſſault the Community of *Cruſol*, whoſe Inhabitants had done them much miſchief in the time of the Maſſacre. At the firſt noiſe of their approach, thoſe of *Cruſol* retired into a great Cave, which was in a neigbouring Mountain, the *Vaudois* being not able to force them out from thence, contented themſelves to take away 400 Cows and Oxen, 600 Sheep and Goats, and whatſoever Booty they could meet with, among which they met with good ſtore of their own Goods that had been taken from them in the Maſſacre.

While the 450 *Vaudois* were on their march for the expedition of *Cruſol*, the Papiſts of *St. Secundus*, *Lucerne*, *Tour* and *Briqueras*, burned ſome houſes that remained in *Rocheplatte*, and from thence they went to *Angrogne*, to ſurprize the little Garriſon that was left there to defend that poſt, under the command of the Captains *Laurence* and *Benet*. They diſcovered their enemies as they approached them with deſign to fall upon them in ſeveral places at once, this obliged the little Garriſon to divide their ſmall number into two little bo-

dies, of which the one presently gained the top of a mountain, and the other kept a little below upon a small hill; In conclusion, they placed 17 men in ambuscade in an advantageous place where the enemies were to joyn; these men rushing out upon them on a sudden and killing seven of them, so daunted the rest that they retreated without daring to attempt any thing further.

After his return from *Crusol*, Captain *Fayer* went to the Valley of *Pragelas*, to sell a part of his booty, but not returning at the day appointed, Captain *Fanavel* with 300 men that he had with him, undertook to force the Town of *Lucerne*; he came before it early in the morning the sixth of *June*, and as soon as he came there he turned out of its course the Channel that brought water to the Town, and broke their Bridge, which was but a Musket-shot off the Town, to hinder succours from coming in; after which he attacked it, and defeated two *Corps de Guard*: But the night before, *Maroles* who was Governour of it, being entred into it with a new Regiment, it was not possible for him with so small a company to make himself master of it; so he contented himself

himself with what he had done, and retreated without any loss.

The 15th of *June* being in *Angrogne* with 300 men which he commanded, was sharply set upon by the enemies Army consisting of 3000 men, which was divided into four bodies, of which one was to gain the top of a Hill, the other was to attack him on the right, another on the left, and the fourth in the Front, the Trumpet which was to give the signal to the Enemies, to fall all at once upon the *Vaudois*, having sounded a little sooner than he should have done, gave time to Captain *Janavel* to post himself upon an advantageous neighboring hill,, where with the assistance of God, whom he invoked, he resisted from Morning till two hours after Noon all the Attacks of the Enemy, and after having killed a great number of them, they took their heels and fled in great confusion, *Janavel* pursued them even below *Angrogne*, and killed many of them in the flight, the Enemies confess that on this occasion they lost 500 men, and had a great many more wounded; of the *Vaudois* there was but one killed, and two wounded.

Immediately after the Battel Captain *Jayer* came with his little Troop, which gave such courage to *Janavel* and his, that although they were extreamly fatigued with fighting all the day, without taking any refreshment, having remarked that the Enemies seem'd to doubt of nothing, and only thought of dividing themselves, that every one might retire to his own quarter, they unanimously resolved to attack them, and fell upon them with so much courage, *Jayer* on the one side, and *Janavel* on the other, that they quite routed them and killed above an hundred, among whom were three Officers of note: But by a great misfortune, for the *Vaudois*, Captain *Janavel* at the end of the Fight was shot with a Musket bullet, which entring in at his breast, went out at his back betwixt his shoulders, which put him into such a condition that it was thought he would have dyed immediately; he had notwithstanding the Judgment to desire Captain *Jayer* to enterprize no more that night, because his Souldiers could do no more, and he himself gave advice in what he thought was necessary to be done, he made himself be carried to *Pinache*, and about

about the end of *July* he was perfectly cured of his Wounds.

The Enemies of the *Vaudois*, not being able to withstand the *Vaudois* in the Mountains, they made use of a Traytor, to draw Captain *Jayer* down to the plain; this perfidious wretch after the battel, of which we have spoke, came to seek out the Captain, and told him that there were no Troops on *Orsacy* side, where he might have a considerable Booty, and repay the Enemies in their own Coin without danger, in burning their Houses and Cabbins: He took with him an 150 Soldiers of this little Army, and set some Cabbins on fire, near *Orsacy*, and took some booty, but in such places where the Cavalry could have no advantage, the Traytor who led him out to slaughter told him that a little lower there were some Cabbins and good store of Cattle, which would cost him nothing but taking, and perswaded him to go thither, he no sooner came to the place, where he led him, than he was surrounded with a Squadron of *Savoyards*, which defeated him with 40 Soldiers that had followed him; seeing himself betrayed, he killed the Traytor with his own hand, and three Captains

of Horſe; his Son and his Souldiers ſold their Lives dear, but having to do with ſo many Enemies, they were all cut in pieces, except one who ſaved himſelf in a Moraſs.

The Death of Captain *Jayer*, and the wounding of Captain *Janavel*, which was believed mortal, hapning the ſame day, cauſed a great conſternation among the *Vaudois*: But notwithſtanding they took freſh courage, and under the conduct of Captain *Laurence*, and a Brother of Captain *Jayer* who ſucceeded him, under his command they muſtered upon the Mountain of *Vachere*, where they reſolved to meet their Enemies that were coming to aſſault them, and they fell upon them with that Reſolution, Courage and Dexterity, that they put them to flight in a very great Diſorder, after having left more than 200 of their Companions dead upon the place, among whom was a Lieutenant Collonel of the Regiment of *Bavaria*, and ſeveral Officers of note, beſides the wounded and Priſoners; the *Vaudois* loſt in this fight, only Captain *Bertin*, and a common Soldier, and that which is moſt to be admired is, that they were but 550 men, and their Enemies 6000. according to

the report of the Prisoners, and this is particularly remarkable and full of admiration, that as soon as Captain *Bertin* was killed, his Son and Heir out of his filial Piety, having carried off the body of his Father, presently placed himself at the head of his Fathers Company, and began his charge with these words, *Take heart my Brethren, for though my Father be dead, our celestial Father can give me the same Courage and Conduct, as by his Grace, he has filled me with the same Zeal.*

The day following the *Vaudois* were in continual Skirmishes with their Enemies at *Tour* and *Taileret*, where many of their Enemies were killed and wounded, and the *Vaudois* had but one Soldier slightly wounded.

Their Enemies knowing that all the Protestant Princes would interest themselves in the affairs of the *Vaudois*, they reinforced their Army with new Troops, to do the utmost to destroy the *Vaudois*, before the Ambassadors of *England* and *Holland* should arrive at the Court of *Savoy*: The 11*th*. of *July* all the Army of the Enemies came to attack them upon the Mountain of *Vachere*, where the *Vaudois* were posted before. Colonel *Andrion* of *Geneva*, and *John Leger* Minister,

ſter, were newly arrived in theſe Valleys, they obſerved the *Vaudois* had made their Lodgments too far aſunder, that they might the better make uſe of the ſhelter of ſome Stables that were in that place, they exhorted them for the better avoiding of ſurprizes, to aſſemble altogether in one place of the Mountain, where they had made ſome Barricadoes, the better to defend themſelves, but it was impoſſible to oblige them to it: The day following, which was the day of the attack, they ſent 4 Soldiers, 2 hours before day, to obſerve the Enemy, of which were two who made a halt near the Church of *Angrogne*, they ſpoke *Piemonteſe*, which was the reaſon that they took them to be ſome of their own, but a little after they ſtealing away, when with great precipitation they took the way of the Mountain, they ſhot after them, which ſerved the *Vaudois* for an Alarm, and at the ſame time, they put themſelves in a poſture of defence. The Enemy divided themſelves into 4 bodies, for to fall upon the *Vaudois* in 4 ſeveral places, as preſently after they did, the battel was ſharp and laſted about ſix hours, the Enemies being ſtrong, refreſhed themſelves, and encouraged

couraged one another; they had now made themſelves Maſters of the firſt Barricado, and cryed Victory: But the *Vaudois* that were retreated into their laſt Retrenchment, after a ſhort but ardent Prayer to God, ſallied out, and fell upon them with ſo much Fury, that they obliged them to retreat, which they did without any diſorder. Collonel *Andrion* would not permit of a purſuit for fear of the Enemies Horſe that was below; in this Fight the Enemies loſt about 400 men, among whom were many Officers of Note, and 180 Soldiers of the Regiment of *Bavaria*; the *Vaudois* had only ſome few Soldiers ſlightly wounded.

After this battel, the Enemies having loſt all hopes of reaping the Corn of *Angrogne*, as they had done that of the Plain, enterprized the burning of it; but the *Vaudois* came in ſo quickly upon them that they obliged them to quit their deſign, for after having killed about a dozen of them, they fell upon the reſt and put them to flight, of which a great number, to be the more nimble, threw away their arms to ſave their Lives. Captain *Bertin* purſued them to *Tour*, and killed and wounded a great many

of

of them, he killed likewise the Centinel, and 4 Soldiers that appeared upon the Ramparts of the Fort, and struck the Enemies with so great a terror, that they vowed afterwards that if he had followed his blow he might have made himself Master of the place.

Among all the Battels that we have spoke of, it appeared visibly that God had declared himself the protecter and defender of the *Vaudois*, otherwise how was it possible that a handful of men of little or no experience in War, should have been able to resist, much less to gain so many Victories over their enemies, which were expert and tryed Souldiers, as we have seen they have done to the 15th of *July*, when they fought alone, without the aid or assistance of any foreign help; and that which is considerable, they had to do with their Prince, whom the emissaries of the Pope had armed against them only in hatred of their Religion. Their Prince was assisted by the King of *France* and the D. of *Bavaria*, of which the one was his Brother-in-law and the other his Cousin-german. The *Vaudois* were not the hundredth part of his Subjects and Estates: The Prince and

and all his other Subjects were armed against them, and notwithstanding they gained no advantage, but on the contrary they were foyled, and in most occasions most shamefully put to flight.

The Protestants of *France* hearing of the cruel Massacre that was committed upon their Brethren of *Piemont*, made extraordinary prayers to God for them, and large Collections to assist those that had escaped: Some Provinces celebrated a Fast for them, and that of *Cevenne* celebrated one by order of the Synod, assembled at *Sale*, in the month of *June* 1655. Upon the News that was divulged, that those that had escaped the Massacre were re-entered into the Valley, and defended themselves there couragiously; many Officers and Soldiers of *Cevenne* and the lower *Languedoc*, went to the succour of their Brethren, who in little Companies, by several ways, got into the Valleys; and so the Army of the *Vaudois* that had not been till the 14. or 15. of *July*, above 600. men, consisted of 1800. the 17th. or 18th. of *July*. The Lord of *Combies*, of the City of *Anduse* in *Cevenne*, was of the number of those, that went to succour their Brethren; and because he had

had

had considerable imploys in the Armys of the King of *France*, he was by general consent chosen General of the Army, after the example of those of the lower *Languedoc* and *Cevenne*, many Soldiers out of the *Delphinate* came and joined them in the Vallies.

The Army being two thirds stronger than it was, it was resolved in a council of War, to go and force the Town and Fort of *Tour*; they departed at night, the 18th. of *July*, for this expedition, and they arrived the day following, before day, within a mile of *Tour*, where they halted till day break, and then Monsieur *Combies* sent some to view the Fortifications of the Fort, and those that were sent made a report to the General, that the place was impregnable against a greater Army, upon which, Monsieur *Combies* ordered to sound a retreat, being apprehensive of ill success in his first design.

But Captain *Bertin* who was of a contrary opinion, would not retreat with his Company, but desperately assaulted the Town, he was soon followed by the rest of the *Vaudois*, and some two or three *French* men: this Captain who was a Townsman of *Tour*, knew all the

the weak places about it, and presently broke through the Wall, near the Convent of *Capuchins*, before the Enemy took the Alarm, made himself Master of the Borough, and of the Convent, which he burnt down to the Ground; and there is no doubt to be made, that if all the Army of the *Vaudois* had followed Captain *Bertin*, but that they had taken the Fort; notwithstanding the Succours that *Marolet*, Governour of *Lucerne* brought, as soon as he had News of the attempt. Monsieur *Combies* having seen what Captain *Bertin* had done, was much concerned that he had sounded a Retreat.

And here ends the War of the year 1655. which was followed by a cruel Massacre that was made of the *Vaudois*, in the month of *April*, in the same year, but before we speak of Peace, it's necessary that we make some Reflections upon this War.

CHAP.

CHAP. XVI.

Reflections upon the War in the year 1655. and of the ensuing Peace made at Pignerol *by the mediation of the Ambassador of* France, *and the Ambassadors of the Protestant* Cantons.

IT's certain that the Duke of *Savoy* had no better nor more faithful Subjects than the *Vaudois*, who always followed their Prince as well in his wars abroad as at home. They never took up arms but when they would force their Consciences, and deprive them of the free exercise of their Religion: This appears in this, that every time that war was made upon them, they were commanded first to renounce their Religion and go to Mass, and that they let alone in peace all those that obeyed, and gave them several priviledges and immunities; all the crime the *Vaudois*, for which they were so severely handled, was because they would not abandon their Religion

ligion which they had received from Father to Son, from the time of the Apoſtles, and was in every thing conformable to their Doctrine.

Thoſe that eſcaped out of the Maſſacre, had juſt reaſon to take up Arms, the Enemies had unjuſtly murdered the Fathers and Mothers of ſome, the Wives and Children of others; ſome had loſt their Brothers and Siſters, and they would have done the ſame to them, if they had fallen into the hands of theſe cruel Butchers: So much Blood unjuſtly ſpilt cryed to Heaven for vengeance, and God would make uſe of the hands of thoſe that eſcaped to revenge it, as the event ſhewed by the victories they gained over their Maſſacrers, and by the great ſlaughter they made of them, though they were inferior in number, and that which is more, they were driven from their own Houſes, Goods and Country, againſt the Laws of Nature and Nations, which orders, that every one enjoy his own in quiet, if he have committed no crimes that make him unworthy of it: Now theſe poor people had committed no crime, they were of the Religion they profeſſed, before the Dukes of *Savoy* had

had any thing to do with *Piemont*, and beſides it was confirmed to them by divers grants and priviledges.

If God had not been willing to reeſtabliſh them in their Country, would he have given them courage to return without being recalled by their Prince after having been driven out by a cruel Maſſacre and a puiſſant Army. When Captain *Janavel* returned home, which was about fifteen or twenty days after he was driven from *Roras*, he had but about 200 men, and they had eſtabliſhed in the Valleys 1200 *Iriſh*, all Soldiers; there were beſides that 3000 men of the old Troops of the Duke of *Savoy*, and all the Inhabitants were Papiſts, ſo that there were more than an hundred againſt one. But though their Enemies were in ſo great a number, and were Maſters of the Country, *Janavel* notwithſtanding returned, and not barely content to make excurſions, but they carried away a good Booty from *Lucernette*, which was a place full of the Enemies, and ſcituate between the Towns of *Lucerne* and *Bobiane*, where the Duke had ſtrong Garriſons. If God had not given the *Vaudois* courage, how would they have undertaken the enterprize

prize of St. *Secundus*, where there were 800 *Irish* and 650 *Piemonteses* in garrison strongly fortified and intrenched, and they were not above 500; so small a number, could they have forced the Town if God had not been with them, and fought for them, and delivered these Massacrers of their Brethren into their hands to revenge the blood they had so inhumanly and without cause spilt.

Although this war continued but three months, it was nevertheless very bloody, for the enemies of the *Vaudois* lost in the several rencounters and battels we have spoke of, more than 4000 men, of which the greatest part were of the number of the Massacrers, who were sent to God in a short time to give an account of their barbarities and cruelties towards these poor Innocents. The *Vaudois*, during the whole war lost not above ninety five men, reckoning in this number the forty who were killed with Captain *Jayer* by a signal piece of treachery, of which we have spoke above.

And this is very remarkable, that the enemies of the *Vaudois* never had any advantage over them, but by their treachery

treachery and perfidiousneſs, in violating the publick Faith and Treaties: but when they were upon their guard and fought for the maintenance of their Religion, they were always victorious over their enemies; and as they maintained the celeſtial verity contained in the Holy Scriptures, ſo Heaven took them under its protection, and defended their Cauſe; God covered them with his Buckler every where where they went, and fought for them, giving them courage, and ſtriking their enemies with confuſion and terror, otherwiſe they had never gained ſo many victories, who, as I ſaid before, were oftentimes more than an hundred to one.

The Duke of *Savoy* ſeeing that neither the Maſſacre he had made of the *Vaudois*, nor the war that had followed the Maſſacre, had anſwered his deſigns, and the Confederates expectation, was deſirous of a peace, and was very willing to be ſollicited by the Proteſtant Princes and States to condeſcend to it; for it was probable, if he had continued the war three months more, he would have been obliged to ask it of thoſe he had been ſo unjuſt to. His Army was very

very much weakned, and that of the *Vaudois* was very well reinforced. Of the 1200 *Irish*, which in the beginning of the war were planted there 800 were cut off at St. *Secundus*, and the rest either perished of Distempers, or in other battels that they fought in afterwards; the *French* Troops were retreated, and the Lieutenant Collonel of the Regiment of *Bararia*, and many of his best Officers, and more than 200 common Soldiers were killed in this war, and besides all this he had lost more than 3000 of his own Troops: The Army of the *Vaudois*, when the Peace was made, consisted of 1800 men, and encreased every day; many famous Officers and Protestant Soldiers out of *France*, joyning them in this Holy War; and if the *Vaudois*, when they were but between 500 and 600, always were victorious over their Enemies, and in spight of all their opposition, had recovered all they had lost; it might reasonably be hoped that in three months more they might have quite destroyed the Enemies Army, or at least have driven them out of the Valleys.

The Ambassadors of the Protestant *Cantons* had been a good while at *Turin* for

for to assist these poor people, they offered their mediation for a lasting peace, but the Duke excused himself, saying, That he had long ago referred that affair to the King of *France*, and that he durst not take it out of the hands of so great a King: That which obliged the Duke to speak so was, that he knew the King of *France* was perfectly linked to him by interest, and that he had lent him his Troops, and that he being the Umpire betwixt him and the *Vaudois*, he would decide more for his advantage than for that of the *Vaudois*. Monsieur *de Servient* the Ambassador of the King of *France* in that Court was the Mediator of peace, and Monsieur *de Servient* knowing that the Ambassadors from *Cromwell* and the States of *Holland* were upon their journey to be employed upon that affair, and that these two States had made great Collections for the *Vaudois*, and that the Protector of *England* did very much interest himself in the business, the better to please the zealous Protestants of *England*, did precipitate the peace, and conclude it before their arrival at *Turin*. There is no doubt to be made, but that if these Ambassadors had arrived before the conclusion

of

of the peace, that it would have been much more advantagious to the *Vaudois* than it was, they would have obtained a reſtitution of all that had been unjuſtly taken from them by the order of *Gaſtaldo*, and have forced them to demoliſh the Fort of *Tour*, without ſuffering the Duke to build another: 'Tis true, that by a private Article they were promiſed the Fort ſhould be demoliſhed, and in effect it was done after the peace, but it was but to build another more ſtrong in the place where the Old firſt was, which the Predeceſſors of the *Vaudois* had cauſed to be pulled down; and even this was againſt the promiſe made to them, that they ſhould not build another. The Duke gave them a Patent, ſigned at *Pignerol* the 9th of *Auguſt* 1655. by which he pardoned the *Vaudois* for taking up Arms againſt him; he eſtabliſhed them in their Goods and Priviledges, and in a free exerciſe of their Religion, except in ſome places, excepted in the Patent. The Ambaſſador of *France* and the Miniſters of the Duke drew the Patent ſo, for to defend, as they ſaid, the Honour of his Royal Highneſs, but to defend the honour of their Prince, they made innocent

cent Subjects, who had been unjustly Massacred and chased out of their Country, to pass for Rebels, and to be reputed Criminals; and they deprived them of certain places which they had enjoyed from Father to Son many ages, even before the Dukes of *Savoy* were Princes of *Piemont*, and in which places they were confirmed by the Concessions and Declarations of the Predecessors of his Highness, and which he himself had confirmed in the year 1653.

CHAP. XVII.

Containing the wicked Artifices, of which the Enemies of the Vaudois *made use of for to compleat the destruction of those that had escaped the Massacre and War of* 1655. *With the breaking of the Peace of* Pignerol.

THE Duke of *Savoy* and his Council not being able to destroy the *Vaudois*, neither by the Massacre they had made of them, nor by the cruel and

and continual war; instead of letting them live in peace, after the treaty of *Pignerol*, as they had promised the Ambassadors, the took more cunning and subtile ways, but which were not less dangerous and diabolical, for to destroy the remainder of these poor distressed Innocents.

The first artifice their enemies made use of to destroy them, was to set them together by the ears about the Charitable Collections that were made for them in foreign Countries, by spreading round about a report of a great abuse pretended to be committed in the distribution of the mony; to this end they made use of a Jesuit, called *Longniel*, a famous Impostor, who came into these Valleys, and pretended he came from *Longuedoc*, where he had, as he said, renounced the *Roman* Religion. This Wolf disguised in Sheeps cloathing, had obtained the School of *Villar*, which is in the center of the Valley of *Lucerne*. There he associated to him *Michael Berram* of *Ville Nuve* in *Piemont*, an ancient servant of the Marquess of *Pianesse*, and with *John Vertu* of *Lucerne*, and *John Magnan* of *Provence*, who had been for some time in those Valleys: This Jesuit

treachery and perfidiousneſs, in violating the publick Faith and Treaties: but when they were upon their guard and fought for the maintenance of their Religion, they were always victorious over their enemies; and as they maintained the celeſtial verity contained in the Holy Scriptures, ſo Heaven took them under its protection, and defended their Cauſe; God covered them with his Buckler every where where they went, and fought for them, giving them courage, and ſtriking their enemies with confuſion and terror, otherwiſe they had never gained ſo many victories, who, as I ſaid before, were oftentimes more than an hundred to one.

The Duke of *Savoy* ſeeing that neither the Maſſacre he had made of the *Vaudois*, nor the war that had followed the Maſſacre, had anſwered his deſigns, and the Confederates expectation, was deſirous of a peace, and was very willing to be ſollicited by the Proteſtant Princes and States to condeſcend to it; for it was probable, if he had continued the war three months more, he would have been obliged to ask it of thoſe he had been ſo unjuſt to. His Army was very

very much weakned, and that of the *Vaudois* was very well reinforced. Of the 1200 *Irish*, which in the beginning of the war were planted there 800 were cut off at St. *Secundus*, and the rest either perished of Distempers, or in other battels that they fought in afterwards; the *French* Troops were retreated, and the Lieutenant Collonel of the Regiment of *Bararia*, and many of his best Officers, and more than 200 common Soldiers were killed in this war, and besides all this he had lost more than 3000 of his own Troops: The Army of the *Vaudois*, when the Peace was made, consisted of 1800 men, and encreased every day; many famous Officers and Protestant Soldiers out of *France*, joyning them in this Holy War; and if the *Vaudois*, when they were but between 500 and 600, always were victorious over their Enemies, and in spight of all their opposition, had recovered all they had lost; it might reasonably be hoped that in three months more they might have quite destroyed the Enemies Army, or at least have driven them out of the Valleys.

The Ambassadors of the Protestant *Cantons* had been a good while at *Turin* for

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The Ambaſſadors of the Proteſtant *Cantons* had been a good while at *Turin* for

for to assist these poor people, they offered their mediation for a lasting peace, but the Duke excused himself, saying, That he had long ago referred that affair to the King of *France*, and that he durst not take it out of the hands of so great a King: That which obliged the Duke to speak so was, that he knew the King of *France* was perfectly linked to him by interest, and that he had lent him his Troops, and that he being the Umpire betwixt him and the *Vaudois*, he would decide more for his advantage than for that of the *Vaudois*. Monsieur *de Servient* the Ambassador of the King of *France* in that Court was the Mediator of peace, and Monsieur *de Servient* knowing that the Ambassadors from *Cromwell* and the States of *Holland* were upon their journey to be employed upon that affair, and that these two States had made great Collections for the *Vaudois*, and that the Protector of *England* did very much interest himself in the business, the better to please the zealous Protestants of *England*, did precipitate the peace, and conclude it before their arrival at *Turin*. There is no doubt to be made, but that if these Ambassadors had arrived before the conclusion

of

of the peace, that it would have been much more advantagious to the *Vaudois* than it was, they would have obtained a reſtitution of all that had been unjuſtly taken from them by the order of *Gaſtaldo*, and have forced them to demoliſh the Fort of *Tour*, without ſuffering the Duke to build another: 'Tis true, that by a private Article they were promiſed the Fort ſhould be demoliſhed, and in effect it was done after the peace, but it was but to build another more ſtrong in the place where the Old firſt was, which the Predeceſſors of the *Vaudois* had cauſed to be pulled down; and even this was againſt the promiſe made to them, that they ſhould not build another. The Duke gave them a Patent, ſigned at *Pignerol* the 9th of *Auguſt* 1655. by which he pardoned the *Vaudois* for taking up Arms againſt him; he eſtabliſhed them in their Goods and Priviledges, and in a free exerciſe of their Religion, except in ſome places, excepted in the Patent. The Ambaſſador of *France* and the Miniſters of the Duke drew the Patent ſo, for to defend, as they ſaid, the Honour of his Royal Highneſs, but to defend the honour of their Prince, they made innocent

cent Subjects, who had been unjustly Massacred and chased out of their Country, to pass for Rebels, and to be reputed Criminals; and they deprived them of certain places which they had enjoyed from Father to Son many ages, even before the Dukes of *Savoy* were Princes of *Piemont*, and in which places they were confirmed by the Concessions and Declarations of the Predecessors of his Highness, and which he himself had confirmed in the year 1653.

CHAP. XVII.

Containing the wicked Artifices, of which the Enemies of the Vaudois *made use of for to compleat the destruction of those that had escaped the Massacre and War of* 1655. *With the breaking of the Peace of* Pignerol.

THE Duke of *Savoy* and his Council not being able to destroy the *Vaudois*, neither by the Massacre they had made of them, nor by the cruel and

and continual war; instead of letting them live in peace, after the treaty of *Pignerol*, as they had promised the Ambassadors, the took more cunning and subtile ways, but which were not less dangerous and diabolical, for to destroy the remainder of these poor distressed Innocents.

The first artifice their enemies made use of to destroy them, was to set them together by the ears about the Charitable Collections that were made for them in foreign Countries, by spreading round about a report of a great abuse pretended to be committed in the distribution of the mony; to this end they made use of a Jesuit, called *Longuiel*, a famous Impostor, who came into these Valleys, and pretended he came from *Longuedoc*, where he had, as he said, renounced the *Roman* Religion. This Wolf disguised in Sheeps cloathing, had obtained the School of *Villar*, which is in the center of the Valley of *Lucerne*. There he associated to him *Michael Bertram* of *Ville Nuve* in *Piemont*, an ancient servant of the Marquess of *Pianesse*, and with *John Vertu* of *Lucerne*, and *John Magnan* of *Provence*, who had been for some time in those Valleys: This Jesuit

and his Associates did all that was possible to gain the poor and silly people of the Valleys, suggesting to them, that the sums, gathered out of Charity, were so considerable, that if they were distributed according to the intentions of those that had given them, every one at least would have for his share 14 or 1500 Livres, and by this seditious discourse they designed to arm them one against the other, and so to destroy them by their own Swords; and not content with this, they writ to the foreign Countrys, *France*, *Swizerland*, *Ireland* and *England*, where their Charitable Collections were gathered, that the chief Inhabitants had divided it among themselves, and made merry with it, and let the Poor perish with hunger, giving them no part, and by these lies and shams they designed to hinder strangers from being any more touched with compassion of their miseries.

The second Artifice of their Enemies was, to build a Fort at *Tour*, against the secret Article of *Pignerol*, in which they placed a strong Garrison; as soon as it was built they committed all sorts of excesses and violences against the *Vaudois*, taking away their Fruit and the

Wine

Wine out of their Cellars, pillaging likewiſe the moveables of their houſes, beating and killing whom they pleaſed, violating their Wives and Daughters, committing all ſorts of Villanies and Rogueries, without any remedy or the leaſt offer of redreſs; and to crown the misfortunes of the *Vaudois*, the Government of the Valleys was given to the Count of *Bagnols*, who had ſignalized himſelf ſo much in the Maſſacre in the year 1655.

The third Artifice that was made uſe of to deſtroy them after the Treaty of *Pignerol* was, to make criminal Proceſſes againſt the principal of them, upon falſe accuſations, before the Court of *Turin* againſt their priviledges, which were, that all Cauſes ſhould be tried in the Valleys before the ordinary Judges; if they remitted themſelves to the Court of *Turin*, they were kept two or three years priſoners, ſometimes without being heard, where they either ſpent all their fortunes, or died of hunger; if they did not ſubmit, they were condemned to death or to the Gallies, and their Goods were confiſcated: Thoſe that were condemned for default, if they did not forſake their Goods and

Habitations, they were seized on by the Souldiers of the Garrison of the Cittadel, and brought into the Fortress, where they made them suffer a thousand ills worse than death.

The fourth Artifice that the Enemies of the *Vaudois* made use of to destroy them was, that they hindred them from keeping Schools, and likewise the free use of their Religion in several places, permitted by the Patent of *Pignerol*, and established time out of mind.

The *Vaudois* seeing that the Treaty of *Pignerol* was broken, and violated almost in every Article, had recourse to their Prince and his Ministers, to whom they made most humble remonstrances, reiterated several times, but finding that all was to no purpose, they addressed themselves to Monsieur *de Servient*, Ambassador of *France*, who was also at *Turin*, and had been the Mediator of the Peace; they writ likewise to the Ambassadors of the Protestant *Cantons* that were at that Court, and most humbly begged as well the Ambassador of *France*, as those of the *Swisse* to intercede for them to his Royal Highness.

But instead of doing justice to these poor oppressed people, they prepared fresh

freſh Forces to quite root them out; and when they were near executing their wicked deſign, Seignior *Rica*, Treaſurer General of the Duke, came to *Pignerol*, a Town of the King of *France*, and near Neighbour of the Valleys; where he called before him the principal Agents of all the Communities of the Valleys, told them with tears in his eyes (a true Popiſh Crocodile) that he was very ſorry to ſee them fall into inevitable ruine, and that the only means to avoid it, was to ſend a large and full deputation to *Turin*, to his Royal Highneſs, who was reſolved to put an end to their miſeries, and that by the means of an humble and cordial ſubmiſſion, which they could and ought to do, they would without any doubt obtain their deſires.

While the Treaſurer General did amuſe, with fair words, the principal Agents of the Valleys, at *Pignerol*, the Generals of the Army that was in the Valley of *Lucerne*, called likewiſe before them all the chief Conductors of the *Vaudois*, and told them, that if in ſign of obedience and confidence, they would but guard a convey that was to be ſent to the Fort of *Mirebouc*,

they might all return in peace to their Habitations.

The *Vaudois*, who desired nothing but the peace and repose of their Families, did what those Generals commanded, believing what they said was true, but the consequence made them sensible, that it was only to entrap and destroy them; for while one part of the *Vaudois* were employed in guarding the Convoy, and another in getting their Families together, following the Order of his Royal Highness, that every one should retire home and bring back his Family; and while the Principal Agents were amused and staid, some at *Pignerol* with the Treasurer, and others by the Generals of the Army, the Troops of the Duke, commanded by the Marquesses of *Fleuri* and *Angrogne*, and by the Count of *Bagnols*, in number more than 800 men, fell upon the Valleys about break of day, in four several places with great fury, for to surprize and massacre the *Vaudois* as they had done in the year 1655. and that which made them hope for good success in their design was, that they saw that these poor people were dispersed in several places, and as it were lull'd asleep upon the confidence they had

had in the Orders of his Royal Highneſs, and the fair promiſes made them by the Generals, and did not in the leaſt ſuſpect ſuch a piece of treachery and perfidiouſneſs: But if on the one ſide they ſeparated them one from another, and took from them their Chieftains, that they might the more eaſily vanquiſh them: So on the other ſide they furniſhed with Men and Ammunition the Fort of *Mirebouc*, which was in the higheſt part of the Valley of *Lucerne*, to ſtop their paſſage into the *Delphinate*, and hinder them from ſaving themſelves in the territories of *France*, as they did in the Maſſacre in the year 1655. and employed them as guards for the Convey, which was a double piece of treachery.

CHAP. XVIII.

Of the Eighth War made againſt the Vaudois *of* Piemont *in the year* 1662 *and* 1663, *by* Charles Emanuel, *Second Duke of* Savoy.

THE Marqueſs of *Fleuri* and *Angrogne*, who attacqued them, the one by the way of *Secundus*, and the other by the way of *Briqueras*, joyned themſelves together upon the top of a Hill, which is between the Valley of *Lucerne*, and the Valley of *Peroufe*, from whence they might eaſily win the place called *Bal*, upon the Mountains of *Vachere* at the height of *Angrogne*, which is as it were a moſt important Fort, and the centre of the three Valleys, from whence one may eaſily deſcend into thoſe of *Lucerne*, *Perouſe* and St. *Martin*: They came to the top of this Hill about break of day, and deſigned to ſeize upon the Fort of *Vachere*, they were ſtopt in their carreers by a Body of about ſixty men, who had poſted themſelves

ſelves in a ſtreight place, called the Gate of *Angrogne*, without this the *Vaudois* had been ruined, for if they had loſt this place they had been utterly undone, it being the only place that ſerved them for a refuge, and as it were a Sanctuary, againſt the utmoſt efforts of their Enemies.

Thoſe that were commanded by the Marqueſſes of *Fleuri* and *Angrogne*, who were at leaſt 4000. ſeeing themſelves ſtopped by the foreſaid body, poſted themſelves upon the top of a little eminency they had gained, and with green Turf made themſelves an Intrenchment, the height of a man; the *Vaudois* not being able to hinder them, and whiles ſome wrought to fortify this Poſt, others did their utmoſt to gain the ſtreight paſs kept by the ſixty *Vaudois*.

The other part of the Army commanded by the Count of *Bagnols*, conſiſting of equal number, was likewiſe divided into two parts, of which, one took the way of *Chebas*, and the other the way of St. *John*, and another party took that of *Angrogne*; and the *Vaudois*, were conſtrained to retreat, though they had there the greateſt part of their Forces, they fought nevertheleſs in their

retreat, even to *Rochemanant*, which was a more advantageous poſt, higher up towards *Angrogne*; and there under the ſhelter of the Rocks, and ſome old Walls, they ſtood their ground, and ſtopt the further progreſs of their Enemy, they being repulſed from the poſt after ſeveral ſharp Aſſaults, and the loſs of three hundred men, God ſtruck them with ſo great fear, that they fled in great diſorder, tumbling one upon another down the Hills: The *Vaudois* purſued them to the Foot of the Hill, where their Cavalry was, and killed a great many of them; and after having ſufficiently provided for the poſt, from which they had ſo ſhamefully driven their Enemies, they ran to ſuccour their Brethren, who fought where the two Marqueſſes were, which they did with very great ſucceſs.

The ſixty *Vaudois*, that kept the paſs of *Angrogne*, were weary, having fought above half the day; but when they ſaw that their Brethren came to their ſuccor, they took freſh courage, two of them creeping upon their Bellies, being hid by a part of the Rock, came ſo near the Enemies Retrenchments that they killed

two

two of their Centinels, and with their Swords in their hands, fell upon their Camp, who being quickly followed by all the reſt, they quickly made themſelves maſters of it, killing and cutting to pieces all that oppoſed them, putting the reſt to flight, who ran away in great Confuſion, the two Marqueſſes were none of the hindermoſt in the Flight: The *Vaudois* purſued their Enemies to *Briqueiras*, and killed a great many of them; there were more than 600. of the Enemy killed, and a great many wounded, of which, the greateſt part dyed of their Wounds: The *Vaudois* loſt but five or ſix men and had but a dozen ſlightly wounded. So God did wonderfully deliver the *Vaudois*, and puniſh the Treachery of their Perſecutors; and one may ſay that as in old times, *the Sword of God was with that of Gideon*, ſo in this Rencounter we may truly ſay, that it was with Captain *Janavel* and his little Troop, otherwiſe how ſhould 500 men, who were extreamly fatigued, having fought above half the day, have driven their Enemies out of their Camp, fortified the height of a man; the *Vaudois* were not then above 500. for they had left one part of their little Army to guard

guard the place, from whence they had chaſed the Count of *Bagnols*, and they had not in all above 700. men. After they had beaten their Enemies, they gave thanks to God for their Deliverance, and the Victory he had given them, and gave him all the Glory.

The *Vaudois* after having defeated their Enemies, went often out in parties to ſeek them out, in every place, where the Cavalry could not incommode them, nor ſurprize them; and by this means they diminiſhed their Army, there ſcarce being a day that a good number of *Savoyards* and *Piemonteſes* did not fall into the hands of the *Vaudois*.

From the 6th. of *July*, till the 10th. of the Month of *Auguſt*, all that time, there were continual Skirmiſhes, where, every where, the *Vaudois* had the Advantage over their Enemies.

The Marqueſſes of *Fleuri* and *Angrogne*, who commanded the Army of the Duke, recruited their Army with all the Militia, of the States, of his Royal Highneſs, or with Troops drawn out of Garriſons; and with this great Army they undertook a memorable enterprize, they attacqued *Roras*, where ſome *Vaudois* were retired. This Communi-

as we have remarked before, was separated from the rest of the Valleys, and by consequence could not be succoured before the Massacre and War of 1655. it consisted of but 25 Families, the Enemies that were an hundred against one, fell upon this little place by so many ways, that at last they made themselves Masters of it, they killed 23 *Vaudois* who defended it, but they lost above 200 men; this was the greatest loss that the *Vaudois* sustained in this war of 1663. and the greatest Exploit of the Generals of *Savoy*.

After that the Enemies had made themselves Masters of the Rocks and Desarts of *Roras*, with so considerable loss, the day after they made an excursion to St. *Margarite*, which is a little Village of the Community of *Tour*, consisting of 20 or 25 houses, which they burnt to Ashes; the *Vaudois* being assembled together in a small number, upon the Mountains of *Tour*, as soon as they saw the Town on a Flame, fell with that Swiftness and Resolution upon these Incendiaries, that they put them to Flight, and covered the ground with their dead Carcasses, and killed more of them than they had burnt

beams,

beams of houſes, of the *Vaudois* ſide there were none either killed or wounded, for it was remarked, that theſe Maſſacrers were ſtruck with ſo great a fear, that they had neither Hands to fight, nor Legs to fly.

Towards the end of the Month of *Auguſt*, Captain *Janavel* intirely defeated an Ambuſcade that the Enemies had laid at the place of the Vines to ſurprize him, but they themſelves were ſurprized and cut in pieces.

The Council *of the Propagation of the Faith* ſeeing, that the Marqueſs of *Fleuri* had had ill Succeſs in all his deſigns, thought it was requiſite to change the General; and ſo the Mraqueſs was recalled to Court, and the Marqueſs of St. *Damian* was put in his place, who made a Levy of a greater Army than before, but with worſe Succeſs; The Soldiers ſeeing, that in this War, nothing could be got but blows, the firſt having carried away all the Booty, went only by force to this War, and where they found any reſiſtance, they turned their backs and fled from the *Vaudois*; their Officers being not able to ſtay their Flight.

CHAP.

CHAP. XIX.

The Second Peace, made betwixt Charles Emanuel *and the* Vaudois, *by the mediation of the Proteſtant* Cantons, *in the month of* February 1664. *which has continued till the year* 1686. *during which time, the* Vaudois *did ſignal Service to the Duke of* Savoy.

THE War of the year 1663. having had as ill Succeſs as that of the year 1655. the Duke of *Savoy* would have been glad of Peace, but he durſt not ask it of the *Vaudois*, for fear it ſhould ſhew his weakneſs, or at leaſt he ſhould be obliged to grant them more than he had done by his former Patent, granted at *Pignerol*; becauſe of the Advantages they had gained over him: For this Prince had drained his Revenues, ruined by theſe Wars a part of his Dukedom, loſt more than 4000 men, and the *Vaudois* but ſixty: They durſt go no more into the Mountains to ſeek them,

them, and the *Vaudois* often descended into the Plains to attack their Enemies, who being struck with a pannick Fear, because of the many Victories of the *Vaudois*, fled before them, like a Flock of Sheep before a Troop of hungry enraged Wolfs: The *Suisse* having private notice, that the Duke was weary of the War, sent an honourable Embassy to to sollicit a peace, between the *Vaudois* and their Prince, the Ambassadors came to *Turin* the 15th. of *December* 1663, and were very well received by the Duke, and the whole Court, which was not so in the year 1655. after the Massacre, nor in the year 1686. when the Duke was leagued with the King of *France*, for the destruction of the *Vaudois*, and to force them to go to Mass, as he in the precedent year had forced the Protestants of *France*. This good reception of the Ambassadors, made it clear that the Duke was weary of the War, and willing to make a Peace; after they had had Audience, they sent their Secretary to the Valleys, to tell the *Vaudois*, that they should send their Deputies to *Turin*, who being arrived there, a solemn Promise was made them, that during the Treaty, there

there ſhould be no more Acts of Hoſtility done againſt the *Vaudois*.

The event made it apparent, that this promiſe was only made them to lull them aſleep, that he might the better ſurprize them, while the Treaty was on foot, for by an unheard of Perfidiouſneſs, even among the moſt barbarous Nations, notwithſtanding this promiſe, made in the preſence of the Ambaſſadors, the 21*ſt*. of the ſame Month, twelve hundred men of the lower *Piemont*, were ſent to reinforce the Army, under the command of the Marqueſs of St. *Damian*, and on the 25*th*. at break of day they attacked *Tillaret*, *Angrogne*, *Rocheplate*, and St. *German*, without giving any notice that they would do any thing to the prejudice of the ſolemn Promiſe. The firſt and ſtrongeſt attack was at *Tillaret*, where the *Vaudois* had like to have been born down with numbers, but they of *Angrogne* ſending them, in the nick of time, an hundred men, this ſeaſonable ſuccour did ſo encourage them, that they broke the Enemies Troops commanded by the Count of *Bagnols*, and put them to flight, and forced them to fly for ſafety to the Town and Cittadel of *Tour*, in great diſorder;

diſorder; they purſued them with ſo much heat and vigour, that many of the *Vaudois* entred with them pell mell into the Town, and came out again, without the leaſt damage, to the great aſtoniſhment of all the world, and confuſion of their Enemies.

On the ſide of *Angrogne*, the Enemies could not make the *Vaudois* give back one foot of ground, for all their furious Aſſaults, but after having done their utmoſt to make them quit their poſt, after having loſt a great number of their men, they moſt ſhamefully fled, the *Vaudois* purſued them to the Plain, and killed a great number of them, and encamped afterwards near them upon the Plain, where their Enemies durſt not moleſt them.

All the harm the *Vaudois* ſuffered was on St. *Germans* ſide, which was a very advantageous poſt, and of great importance, by the means of which, they had till then kept clear the paſſage betwixt the Vallies of *Lucerne* and thoſe of *Peroufe*, and St. *Martin*, the Enemies unfortunately ſurprized this place, which was not guarded, becauſe that Famine had obliged the Country people, who believed there was no danger, during

ring the Treaty, to go and seek victuals for themselves and their Families, they killed there a man, and two women, the rest saved themselves miraculously, they burnt likewise, greatest part of the houses, and cut down or pilled the Bark of all the Fruit Trees.

The *Vaudois* had great cause of Joy that day, for that they happened to be dispersed in divers places, and were not upon their Guard, confiding in the solemn promise made at *Turin*, but God not only delivered them out of the hand of their Enemies, but gave them a signal victory: The Enemies Army consisted of 18090 men, *viz.* 6000 that the Marquess of St *Damian* had in his Army, and 12000 *Piemontese*, that had newly joined him, and the *Vaudois* had but 700 men, and on this day the latter lost but 6 men, but the first according to their own relation, lost fifteen hundred, among whom were the Counts of St. *Front* and *de la Trinita*, and many Officers of Note.

The Deputies of the *Vaudois*, who were at *Turin*, having received Intelligence of this perfidious dealing, against the solemn promise, desired the Lords Ambassadors from the *Swisse Cantons*,

to

to preſent their juſt complaints to the Duke, which they did with a great deal of heat and reſentment, but that produced only a truce for twelve days, which was at ſeveral times prolonged and renewed, till the Lords Ambaſſadors had ended and fully concluded a peace and agreement, contained in the Patent of the 14*th* of *February* 1664. by which the *Vaudois* were eſtabliſhed in a full enjoyment of all their Goods, and in the free exerciſe of their Religion in all places where it had been eſtabliſhed by the treaty of *Pignerol*, in the year 1655.

But this Patent was no better executed and obſerved than the former, although the Duke had engaged himſelf by his Letter to the Proteſtant *Cantons*, the 28*th* of *February* 1664. to obſerve it punctually. It's no eaſie matter to repreſent here all the tricks that the Councel *of the Propagation* made uſe of to make this peace ineffectual; as to the *Vaudois* it's enough to ſay, that it had been impoſſible for them to defend themſelves againſt ſo many ſubtilties and crafty policies of their Adverſaries *of the Propagation*, if God, who holds the hearts of Princes and Kings in his

his hand, had not changed the heart of *Charles Emanuel* the Second to favour the *Vaudois*. This Prince having examined the conduct of all their doings, began to know that it was without any good ground that the *Vaudois* were made so odious; and calling to mind the great zeal they had testified on divers occasions for his service, and particularly in 1638 and 1640, when the greatest part of his Estate was revolted against him, and that the Cardinal of *Savoy*, and Prince *Thomas* his Unkle had made themselves Heads of the Revolt, being assisted by the Troops of *Spain*, had seized almost all *Piemont*, and even of the City of *Turin* it self, and besieged Madam Royal his Mother in the Citradel, whither she had fled to save her self; and that without the succours of *Lewis* the XIII. his Unkle by the Mothers side, and the help of the *Vaudois*, it was probable that this Prince had been deprived of all his Principality.

In the year 1672. the Duke of *Savoy* made War upon the *Genoeses*, and the *Vaudois* served him with so much zeal and courage, that this Prince was not content only to praise their Conduct, Courage and Fidelity, by a Letter which

which he writ to them the fifth of *November* the same year, but he gave them many sensible marks of his esteem and good-will towards them, even to his death, which hapned towards the end of the year 1678. Madam Royal, his Widow, treated them likewise, not only with a great deal of sweetness and goodness, but she also engaged her self to the Protestant *Cantons*, by a Letter writ the 28*th* of *January* 1679. to maintain the *Vaudois* in the free exercise of their Religion, and in all other priviledges and immunities.

CHAP.

CHAP. XX.

The Ninth War against the Vaudois, *by* Lewis *the* XIV. *King of* France, *and* Victor Amadeus II. *Duke of* Savoy; *with the perfidious treacheries of their Enemies, which was the cause of the ruine and dispertion of these poor Churches.*

THE sweetness of peace, which the *Vaudois* enjoyed after the war against *Genoua*, till the death of *Charles Emanuel* II. and after the death of this Prince, under the Regency of Madam Royal, his Widow, till the year 1685. made them hope to enjoy a durable tranquility, under the reign of *Victor Amadeus* II. who is at present Duke of *Savoy*; and that which flattered them with this hopes was, the considerable services they had done him in the year 1684. in the war against those of *Mondovi*, in which they had signalized their courage and zeal for his service. This very Prince had given them authentical assurances

assurances of his great satisfaction, by a Letter that he writ to them on this occasion: But they quickly lost their hopes, when the Governour of the Valleys made Proclamation, about the end of the year 1685, That no Stranger should come and stay in the Valleys above 3 days without his permission, and that any that should entertain them any longer should be most severely punished. The *Vaudois* had intelligence of the great violences that were made use of in *France*, to force the Protestants there to change their Religion; they had likewise news, that that King had cancelled the Edict of *Nants*, and they judged very well, that the prohibition that was made them of giving a safe retreat to their Brethren of *France* was of a dangerous consequence, but they did not foresee all the misery that hapned to them since, nor all the evils that were prepared for them.

They were strangely surprized when there was published in the Valleys an order of the Duke of *Savoy*, on the 31*st* of *January* 1686. which did generally forbid the exercise of the Protestant Religion, under pain of death and confiscation of all their Goods, and their Churches

Churches to be demoliſhed, and all their Miniſters to be ſent into baniſhment; all Infants born hereafter to be baptiſed and brought up in the *Roman* Religion under penalty of condemning their Fathers to the Gallies: it's impoſſible to expreſs the grief and fears of the *Vaudois* at the ſight of ſo ſurprizing, vigorous and unjuſt order, ſo contrary to their rights and priviledges, the former orders only tended to the reſtraining them in narrower bounds, but the Ordinance of the 31ſt of *January*, entirely deprived them of the exerciſe of their Religion and liberty of Conſcience. In this ſad condition into which they were plunged, by the malice of their Enemies, they had recourſe to ſubmiſſions and ſupplications; according to their cuſtom they addreſſed the Duke of *Savoy* four times to revoke the Order, but they could obtain nothing but ſome delay, that he might be the better prepared to execute the order; they ſaw their misfortune was without remedy, and of this they were the more certain when they underſtood that the King of *France*, who for reaſons of ſtate and intereſt, had always protected them, and had declared him-

ſelf the Warrantee of the Patents of 1655 and 1664. had now not only obliged the Duke to paſs this Order, but had alſo made his Troops advance towards *Piemont* for to ſee the execution of the Order performed.

The Proteſtant *Cantons* being informed of this Order, and of the meaſures that were taken for the execution of it, thought themſelves obliged not to forſake a people perſecuted upon the ſcore of Religion, and that they ought to appear on their behalf on this occaſion, as well as they had done on the former; therefore they reſolved in an Aſſembly held at *Baſil*, in the month of *February* 1686. to ſend a ſplendid Embaſſy to the Duke of *Savoy*, to interceed for the *Vaudois*. Theſe Ambaſſadors arrived at *Turin* the beginning of *March*, and made to the Duke their Propoſals for the revoking of the late Orders of the 31ſt of *January*; they ſhewed the Duke that they were intereſted in this affair, not only as Brethren of the *Vaudois*, making profeſſion of the ſame Religion, but becauſe alſo the Patents of 1655 and 1664. which this laſt Order deſtroyed, was the fruits of their former Mediation; and they ſupported their demand

mand with many ſtrong and ſolid conſiderations. The Court of *Turin* did not impugn theſe reaſons, but thought it was ſufficient to tell the Ambaſſadors, that the engagements that the Duke had entred into with the King of *France*, oppoſed the ſucceſs of their negotiation. This Anſwer obliged the Ambaſſadors to give in a Memorial to the Duke to this purpoſe; That the Predeceſſors of his Royal Highneſs having engaged their Royal Word to many Soveraign Princes, and particularly to the Proteſtant *Cantons*, for the due obſerving of the Patents granted the *Vaudois*, ſuch formal and authentical engagements ought to ſtand good, for that the Patents were not meer tolleration for a time, but perpetual grants and irrevocable Laws; and beſides the Patents were granted at the interceſſion of many Soveraign Princes, and according to the Laws of Nations they are eternal monuments of the publick faith, and the promiſes of Princes ought to be ſacred and inviolable: They demonſtrated likewiſe by many ſtrong arguments, drawn out of the Schools of Politicks, that the Duke of *Savoy* acted againſt his own intereſt in theſe proceedings, and

that he ought to maintain the *Vaudois* in their ancient priviledges, and the rules of justice and clemency would not permit him to bring Fire, and Sword and Desolation into his Estate; and that he destroyed a people which implored his Grace and Mercy, and that had done nothing to draw this Cruel Order upon their Heads, which put them in despair: But neither the excellent reasons of the Ambassadors, nor their pressing sollicitations, nor the Letters of intercession that many Protestant Princes wrote in their behalf, produced the desired effect; they only confirmed the Ambassadors in the certainties of the engagements that the Duke was entred into with the King of *France*, for to extinguish the Protestant Religion in the Valleys, as it had been done in *France*; and that the same methods would be made use of to obtain their ends in this wicked design.

In the interim the *Vaudois* were wholly ignorant of what passed at *Turin*, because their enemies had seized upon two men who were going into the Valleys to carry them the news; it's true, they knew at length by common fame, that the *Swisse* Ambassadors were at *Tu-*

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rig to demand a revocation of the Order of the 31*st* of *January*, but they knew nothing for certain of the ſubject of their negotiation, and could not go themſelves to *Turin* to be informed without great danger, becauſe the time was elapſed that was given them for conforming to the foreſaid Order; and which is more, that Court had refuſed the Ambaſſadors to grant Letters of ſafe conduct for the Deputies of the *Vaudois*, to come and maintain their right, as it had been practiſed in former negotiations.

The Duke of *Savoy* returned the Ambaſſadors this Anſwer, by the Marqueſs of St. *Thomas*, one of his Miniſters of State, who had the direction of foreign affairs, that he could not revoke the Order he had given, becauſe he was not Maſter of it, but in caſe the Order were executed, his Royal Highneſs would be willing to conſider of ſome expedients; he likewiſe told them, that in reſpect to their Maſters, his Royal Highneſs would not refuſe to give the *Vaudois* leave to go out of his Eſtates, and to diſpoſe of their Goods at their pleaſure.

The Ambaſſadors conſidering that

the *Vaudois* had no Head nor regular Troops, and that they could not be able to maintain a War against the King of *France* and the Duke of *Savoy*, who were leagued together for their destruction, they thought the best way to shelter the *Vaudois* from this storm that threatned them was, to procure a safe retreat, and the free disposal of their Goods. But before they entred into this negotiation, they thought it proper, first to know the sentiments of the *Vaudois*: Upon this subject the Ambassadors concerted measures with the Court of *Turin* to make a Voyage into the Valleys, and the Duke himself gave them a Letter upon this subject, for the Governour of that Country; but the event has made clear beyond dispute, that the sentiment of the Court was not to let the *Vaudois* go out of *Piemont*, but to force them to quit their Religion, in the same manner as they had forced the Protestants of *France*, and to destroy all those that would not conform to their Superstition. And the consent that was given to the *Vaudois* of having liberty of quitting the Country, was only a trick to divide them; they knew well that there were a great

a great many that would not abandon their Goods and Estates, and lead a languishing and disconsolate life in foreign Countries; and that those would sooner quit their Religion than submit to so hard conditions: And as for those that would resolve to go out of the Country, they would find means to trick them, either in taking away their Children, and bringing them up in the *Roman* Religion, or in hindring them of disposing of their Goods, or in imprisoning some, and massacring others, as they did in the year 1655. without the least regard to the most Solemn Promises or Publick Faith.

The Ambassadors arrived in the Valleys the 22*d* of *March*, and the day after they caused all the Communities to be assembled by their Deputies, to whom they gave an account of what they had done; they told them in short, that considering the condition they were in, and that they could have no hopes of succour, they had no better way to take, than to retire; and in case that this could be obtained, with liberty of disposing of their Goods and Lands, and that if they were resolved upon it, they would present their Proposals to the

Court of *Savoy*, as coming from themſelves. The Deputies of the Communities were extreamly ſurprized to underſtand that they muſt hope for no ſucceſs upon ſuch an occaſion, that all the reformed part of *Europe* ought to be intereſted in: They told the Ambaſſadors, that they were perſwaded that they could do no better than follow their advice, but to fully determine an affair of that importance, it was neceſſary firſt to have a general aſſembly.

And the neceſſary orders being given for this Aſſembly, the Ambaſſadors returned to *Turin*, and informed the Marqueſs of St. *Thomas* of the ſucceſs of their negotiation; who told them that their endeavours would be very agreeable to that Court. After which, they petitioned for a ſafe conduct for ſome of the Inhabitants of the Valleys to come and bring the reſult of the deliberations of the Aſſembly; but this was refuſed upon two frivolous pretences, the one was, that the Duke of *Savoy* would have none of the *Vaudois* to appear and follow his Court, and the other was, that he pretended to do nothing on this occaſion, but only upon the account and reſpect to the Ambaſſadors;

ſadors; and this was the reaſon that they were conſtrained to ſend their Secretary into the Valleys, to go and bring back the deliberations of the Aſſembly. The Secretary found the Communities aſſembled at *Angrogne*, the 28th of *March*, unreſolved what to do; for on the one ſide they foreſaw the dangerous conſequences of a Bloody War, on the other ſide they ſaw inſuperable difficulties and dangers in quitting their Country, but at laſt they concluded to ſend to the Ambaſſadors a memorial of the dangers and difficulties that oppoſed their retreat; and the ſame time they writ them a Letter, by which, after having humbly ſupplicated them to make a reflection upon the foreſaid difficulties, they notwithſtanding ſubmitted all to their prudence and conduct.

By vertue of theſe Letters, the Ambaſſadors acted vigorouſly to obtain leave for the *Vaudois* to have peaceable egreſs out of the Dukes Dominions, and freedom of diſpoſing of their Goods; but the Duke, to whom theſe propoſitions were carried, made this anſwer be returned them, That before he would give them a Categorical Anſwer to their Propoſals, he expected

the Communities of the Valleys should send their Deputies with an ample power of making the submissions that were due to him, and to ask him leave of going out of his Dominions, as a particular favour that they implored of him. This change makes it clear, that he consented to the retiring of the *Vaudois*, for no other end but to divide them, as it after hapned, to the great satisfaction of their Enemies. The Ambassadors thought this Answer very strange, and plainly saw that themselves were plaid upon, and the poor *Vaudois* only mocked. They had refused to grant at their intercession, a safe conduct for the Deputies of the Valleys to come to *Turin*. They had been assured several times, that if the *Vaudois* had liberty to go out of the Country, that it should be only granted at the intercession and mediation of the Ambassadors, and now it must not be the Ambassadors that must obtain leave, but the *Vaudois* themselves must come, and by their own humble supplications must obtain this cruel permission; and people that had done nothing, but serve God according to the purity of the Gospel, must come and ask it as a great favour to be banish-

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ed from their Country, and to abandon their Houſes and Lands, to go and beg in a Foreign Country; this ill treatment of the Ambaſſadors notwithſtanding did not make them deſiſt from aſſiſting the *Vaudois*, and to take away all pretences from their Enemies, they petitioned for a ſafe conduct for the Deputies, that the Duke demanded, and they ſent it to the Valleys by their Secretary, who cauſed the Communities to be aſſembled that the Deputies might be nominated.

But as on the one ſide, there were many who never had any deſign of quitting the Country, and on the other, many who ſuſpected ſome new Tricks of their Enemies; the Communities were not all of the ſame Sentiment, nor were the Inſtructions they gave to their Deputies conformable one to another, ſome of them asked leave to go out of their Country, and the free diſpoſal of their Goods; others demanded by their Deputies, the continuance of the free Exerciſe of their Religion, and all their other Rights and Priviledges. The Deputies being come to *Turin*, the Ambaſſadors ſaw it was to no purpoſe for them to appear at Court ſo divided, therefore

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they ſent them back again into the Valleys, to endeavour a union, and in the interim they would endeavour to put a ſtop to the execution of the order above mentioned.

The Enemies of the *Vaudois*, who had people a purpoſe in the Valleys ingaged to divide them, were extreamly pleaſed to hear of their diviſions, they ſaw that this was an aſſured means to deſtroy them; to foment their diviſions, an Edict was made and ſigned the 9*th* of *April*, which permitted them a ſafe Egreſs, and free Diſpoſal of their goods under certain Conditions, but we muſt obſerve that the Deputies of the Valleys did not ask leave to quit the Country, nor did the Ambaſſadors then inſiſt upon it any more, at that time, but only they petitioned to gain ſome time for the better aſſembling of the Communities, and the freer Deliberation of what was expedient to be done in this affair.

This Edict had an effect contrary to the Intentions and Sentiments of their Adverſaries, it united the *Vaudois*, inſtead of dividing them, for having examined it, they ſaw it was a ſnare that had been laid for their more eaſy Deſtruction.

ſtruction. First, This Edict did not revoke the order of the 31ſt. of *January*, which commanded them to demoliſh all their Churches in 8 days, but it confirmed it: they were put upon this Dilemma, that either they muſt demoliſh them themſelves, during the delay, and at the ſame time prepare themſelves for to quit their Houſes and Lands for ever, and diſpoſe of their Goods, which was impoſſible in ſo ſhort a time, or elſe their Enemies muſt demoliſh them, during the delay; otherwiſe they would be uncapable of the oblivion promiſed in the Edict, and fallen from all hopes of future Favour; their Enemies would not dare to demoliſh the Churches of the *Vaudois*, before the Army was entred into the Valleys, and made it ſelf Miſtreſs of them. Secondly, The Edict that they ſhould lay down their Arms, and retire to their Houſes within 8 days, and not to aſſemble in any hoſtile manner whatſoever; the *Vaudois* had not forgot what happened to them in 1655. for having then given entrance to the Army of the Duke into the Valleys, for to quarter there only 2 or 3 days, as it was pretended, for a mark of their Submiſſion and Obedience, they committed

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that cruel Massacre of which we have spoke.

And what followed made it apparent, that the Order commanding laying down of arms, and prohibiting any more Military Assemblys, only tended to this, to make them abandon their Religion and to massacre them with more ease, as they afterwards did in several places, after the Enemies Troops were entred into the Valleys. Thirdly, The *Vaudois* were by the Edict, obliged to go out of their Country in three separate Companies, and to appear in such places without arms, where the Troops of the Duke were encamped, and so expose themselves to the Discretion of the Soldiers, and perchance to be massacred. Fourthly, They saw that the permission that the Edict gave of selling their Goods would serve them in no stead, for that the Sale could not be made till after their retreat, and that to *Roman* Catholicks only, and by *Roman* Catholick Trustees; they were sure that in the first place, out of the price of them, would be deducted all damages pretended to be sustianed by the Fryars, Missionaries, and all Catholicks, as well ancient as modern; which

which perchance they would have pretended came to more than the value of their Goods. Fifthly, If they would permit them to depart without any moleſtation, why did they not ſuſpend the execution of the order of the 31ſt. of *January*? and why gave they them ſo little time to demoliſh their Churches in, and to prepare themſelves for their departure? Sixthly, The Ambaſſadors were not named in the Edict, and the *Vaudois* had no ſecurity for the execution of what was contained in it; and had very great reaſon to be diffident, conſidering what had formerly paſt. Seventhly, The Duke of *Savoy* had told the Ambaſſadors that he was not maſter of this affair, becauſe of the engagements he had made with the King of *France*, it was therefore to be preſumed, that this Monarch on whom this affair depended would not have the *Vaudois* better treated, than he had treated his own Subjects of the reformed Religion in *France*; in concluſion, this Edict made the *Vaudois* paſs for the moſt wicked and criminal people of the World, for not obeying the order of the 31ſt. of *January*, which was an order that deſtroyed all their Priviledges, and took from them

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Liberty of Conſcience, and would have forced them to ſacrifice their Children to Idols; and by conſequence the D. of *Savoy* could not give out ſuch an order without manifeſt Injuſtice, and invading the Empire of God, who alone is Soveraign of the Conſciences of men.

The *Vaudois* were eſtabliſhed in the Valleys when this order was made, and poſſeſſed the ſame Eſtates, and made profeſſion of the ſame Religion that they had profeſſed many ages, before the Dukes of *Savoy* were Princes of *Piemont*, for it was but in the year 1233. that *Thomas* Earl of *Savoy* made himſelf maſter of the Town of *Pignerol*, under pretence that the race of the Princes of *Piemont* was extinct; but the *Vaudois* have poſſeſſed theſe Valleys ever ſince they were firſt inhabited, for it's from theſe Valleys that they borrow their name, as the *Greeks* from *Greece*, and the *Italians* from *Italy*; and as to their Religion we have ſhewed they have kept it from Father to Son, even from the time of the Apoſtles; if the people could not deprive their Soveraigns of their Rights and Priviledges, for what reaſon can the Soveraigns deprive Subjects of their Liberties, if they have not committed

crimes

crimes that may justly forfeit them?

Soveraign Princes are established to govern and guide their Subjects, and to hinder injustice, not to destroy and dispoil them of their Goods and Priviledges, but to defend and maintain all their Rights and Immunities.

The Edict was published in the Valleys the 11th. of *April*, and commanded that in 8 days they should demolish their Temples, banish their Ministers, baptize their Children after the *Roman* fashion, instruct others in the *Roman* Religion, lay down their arms, exercise no Soldiers, receive the Fryars and Missionaries, and the old and new Catholicks, and all the whole Enemies army; they would give no assurance to the Ambassadors that their Troops should not enter the Valleys till the departure of the *Vaudois*: For the army was ready to enter even before the Edict was published, and some days after the publication of it was made, the Duke of *Savoy* appeared himself in the Field, the more to dishearten the *Vaudois* by his presence, and the more easily oblige them to undergo their rigorous conditions imposed on them: the 19th. all that was commanded by the order of the 31st. of *January* was to

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be put in execution, and those of *Lucerne* were to depart the 21st. those of *Angrogne* the 22d. those of St. *Martin* and *Perouse* the 23d. of *April*, if they failed in the least tittle of the order, they were to be seized on, and deprived of the liberty of departing, and condemned as most enormous and criminal Rebels, for so says the Edict.

The Communities which were assembled at *Rocheplate* the 14th of the month, after having maturely weighed the words and conditions of the Edict, judged that their Enemies had nothing less in their intentions than to let them pass safe out of the Country, and this Edict was only a Trap laid the more easily to take them and destroy them, the result then was not to accept of the conditions, for the reasons we have already mentioned; which reasons they sent to the Ambassadors, who did their utmost to procure the *Vaudois* more secure and more advantageous conditions, than those contained in the Edict, but neither their reasons nor sollicitations produced any Effect, they were always answered, that as long as the *Vaudois* were in arms nothing further should be granted them, nor positively promised them.

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The *Vaudois*, being fully perſwaded that they were not to be diſarmed, but in order to be deſtroyed the more eaſily and without reſiſtance, were reſolved not to aid their own ruine, they therefore perſiſted in the reſolution of defending themſelves if they were artacked.

That which confirmed them in this reſolution was, that two or three days after the publication of the Edict, 15 or 16 *Vaudois* went to the Judge of the Valleys, to tell him, they and their Families deſigned to depart, and defired him to give them a paſsport, which he refuſed them, under pretence that they muſt expect till others went, and he was not only contented to deny them a paſsport, which was neceſſary for them to obey the Edict; but he ſollicited them to change their Religion, and becauſe they would not do it, he put them in priſon, where ſome of anguiſh of mind, and other evils, incident to impriſonments, dyed, and others were kept there 7 or 8 months, till they were delivered with other Priſoners, this ſhews that a plot was laid to deſtroy the *Vaudois* that would not confirm to the *Romiſh* ſuperſtition, and forſake the antient Apoſtolical Faith.

And

And that which confirmed it the more was, that one of the Directors of the Church of *Villa secca*, in the Valley of St. *Martin*, writ to the Ambassadors, who were as yet at *Turin* just ready to depart, a Letter on the 20th. of *April*, by which, he declared in the name of himself and his Brethren of the Robe, that they would put in execution the Edict, and desired them to procure them a safe passport, and some more time to make their departure; and one of the Ambassadors took the pains to go to the Camp for to demand a passport, but it was refused him upon pretence that it was not asked in time; it was always too soon or too late, and they never could find a proper time to grant their passports.

There were two armies that were to attack the *Vaudois*, that of the Dukes was commanded by *Don Gabriel* of *Savoy*, Uncle to the Duke; and that of *France* was commanded by Monsieur *Catinat*, Governour of *Casal*: The Army of the Duke consisted of the Household, of all the Cavalry and Infantry, and of the Militia of *Mondovi*, *Barjes*, *Bagnols*, and other places of *Piemont*: That of *France*, consisted of many Regiments of Cavalry and

and Dragoons, of eight battalions of foot which had passed the Mountains, and of a part of the Garrison of *Casal* and *Pignerol*. The Duke before he left the Camp, took a review, as well of his own Troops, as of those of *France*, and put all things in order to attaeque the *Vaudois*, as soon as that short time he had given should be elapsed; having designed one part of his Army to force the Valley of *Lucerne*, and the Community of *Angrogne*, and the Army of *France* to force the Valleys of St. *Martin* and *Perouse*.

The *Vaudois* had taken some measures to defend themselves; they had but one part of the Valley of *Lucerne*, and another part of the Community of *Angrogne*, in the Valley of *Perouse*; they only had some advantageous Passes that were in places belonging to the Duke of *Savoy*; there being a part of this Valley that depended on the Crown of *France*, but they were possessed of all the Valley of St. *Martin*, the strongest of all by scituation; they were fortified in every one of these Valleys with many retrenchments, made of Turf and Stone, and were about 2500 men in arms, two thirds more than they were

were in the year 1655 and 1663. They had made their Commanders and Officers of the most considerable persons among themselves, they had no strangers to assist them, and they waited the enemies coming with a great deal of resolution, but they wanted regular Troops and experienced Commanders; there were many that were corrupted and grew slack during the negotiation. The greatest fault they committed was, that they resolved to guard all the Posts, for if they had abandoned the Posts that were the neareſt the enemy, and had retreated within the retrenchments that were within the Mountains and Rocks, it's probable they could not have been reduced to the extremity they after were.

The 22d the two Armies attacqued the *Vaudois* in several places; the Army of the Duke being advanced as far as the Plain of St *John*, divided it self into several bodys, who attacqued at the same time divers retrenchments that the *Vaudois* had in the Valleys of *Lucerne* and *Angrogne*; the *Vaudois* not being able to stand the fury of the Enemies Cannon in those open retrenchments, were constrained, after some resistance, to abandon

abandon a part of their retrenchments and to put themselves into another stronger retrenchment above *Angrogne*, where were 500 men: The enemies after having burned all their Houses, and what so ever came in their way, came to attacque the Fort, the *Vaudois* defended themselves so stoutly against the whole Army, that they kept that Post a whole day, with the loss of only five men, and the enemies lost above 300, although they were very well covered with retrenchments; the *Vaudois* fearing they could not longer keep this Post, deserted it and put themselves into another, which was about 200 paces higher above the former, and far more advantagious; there they expected their enemies with a great deal of resolution and courage, who advanced to attacque them, when news was brought them that those of the Valley of St. *Martin* had yielded themselves up to the *French*, who came to fall upon them in the rear: This Valley, as we have said, was the strongest of all the Valleys, and from thence they might easily enter into the Valleys of *Lucerne* and *Angrogne*: They did not know upon what Conditions they had surrendred, nor how their Brethren there had

had been treated by the *French*. This melancholy news obliged the *Vaudois* to enter into a treaty with Don *Gabriel de Savoy*, Uncle to the Duke, and General of the Army, and with the other Generals, who after having known the ſentiments of his Royal Highneſs, who was at *Lucerne*, promiſed poſitively on his behalf and their own, that all paſt ſhould be pardoned, and that they ſhould have the conditions promiſed in the Edict of the 9th of *April*, provided they would ſurrender themſelves up to His Moſt Serene Royal Highneſs's Clemency; but the *Vaudois* making ſome difficulty to truſt this bare promiſe, Don *Gabriel* who was advertiſed of it, ſent them a promiſe in writing, ſigned with his own hand, in the name of His Moſt Serene Royal Highneſs, in theſe words, *Lay your Arms down ſpeedily, and throw your ſelves upon His Royal Highneſs's Clemency, and aſſure your ſelves he will extend his grace and favour to you, and none ſhall touch your perſons, nor thoſe of your Wives and Children:* An aſſurance of this nature, one would think, was ſecurity enough for the lives and liberties of the *Vaudois:* This promiſe was made in the name of the Duke, but if it had but been

been in the name of Don *Gabriel*, and the General Officers, it ought not to be leſs inviolable, for we do not read among the Turks, nor the moſt Barbarous Nations that are, that ever ſuch promiſes were violated. The *Vaudois* laid down their Arms upon confidence of this promiſe, and the moſt part ſurrendred themſelves up to their enemies, but all thoſe that came within their power were made Priſoners, and ſent to the Town of *Lucerne*, under pretence that they ſhould be conducted thither to make their ſubmiſſions. The enemies preſently ſeized on all the Poſts that the *Vaudois* had poſſeſſed in the Community of *Angrogne*, and not content to have violated their faith and promiſe they had given, that they would not meddle with their perſons, in making them Priſoners, they ſacked, pillaged and burnt the Houſes of theſe people, and put a great many of them to the Edge of the Sword of all Ages and Sexes, and violated many Women and Maids, and committed ſuch brutal actions, that may aſtoniſh all that have any ſentiments of humanity.

After this treaty, many of the *Vaudois* retreated afar off, and would not deli-

ver themſelves into the hand of their Enemies, till they knew what became of the firſt that had ſurrendred; and theſe ſeeing that the Army committed execrable cruelties every where, where they went, and that they kept all thoſe that ſurrendred priſoners, they hid themſelves in the Woods, and ſent by one of St. *Johns* a Petition to Don *Gabriel* to deſire him to releaſe their Brethren that were kept priſoners againſt his ſolemn promiſe, and to ceaſe all acts of hoſtility, that the Army committed with ſuch barbarity.

Don *Gabriel* returned them no anſwer, but ſome Officers anſwered him that brought the Petition, they were only carried to *Lucerne* to make their ſubmiſſions to His Royal Highneſs, and after that they ſhould be releaſed, which notwithſtanding was not done. The treaty made with Don *Gabriel* in one of the Articles was, that the *Vaudois* ſhould enjoy the benefit of the Edict of the 9th of *April*, which promiſed them liberty of going out of the Duke's Dominions, and carrying with them their moveables, and what effects they pleaſed, and to ſell their effects and goods that they ſhould leave behind; all theſe conditions were violated, they took

took and pillaged all their effects, and burned their Houſes, and all they could not carry away.

The *Vaudois* who were in the Poſt, of which we have ſpoke, having ſurrendred themſelves to their enemies upon the terms we have mentioned, Don *Gabriel* made one part of his Army poſſeſs themſelves of the high places of the Valley of *Angrogne*, who finding no more reſiſtance, came to the Meadow of *Tour*, the moſt conſiderable Fort of the *Vaudois*, and in which was the greateſt part of their Cattle; the Marqueſs of *Parelle*, who commanded this body of men, told the *Vaudois* that were in the Fort, that peace was made by the capitulation of *Angrogne*, and that they had nothing to do but to enjoy the fruit of it: He aſſured them at the ſame time, upon the word of a perſon of honour, that if they would put themſelves into his hands, he would neither meddle with their perſons, nor the perſons of their Wives and Children, and that they might carry with them what they would, without the leaſt fear or danger of any thing being taken from them, and that they had nothing to do but to come to *Lucerne*, where His Moſt Serene

And that which confirmed it the more was, that one of the Directors of the Church of *Villa secca*, in the Valley of St. *Martin*, writ to the Ambassadors, who were as yet at *Turin* just ready to depart, a Letter on the 20th. of *April*, by which, he declared in the name of himself and his Brethren of the Robe, that they would put in execution the Edict, and desired them to procure them a safe passport, and some more time to make their departure; and one of the Ambassadors took the pains to go to the Camp for to demand a passport, but it was refused him upon pretence that it was not asked in time; it was always too soon or too late, and they never could find a proper time to grant their passports.

There were two armies that were to attack the *Vaudois*, that of the Dukes was commanded by *Don Gabriel* of *Savoy*, Uncle to the Duke; and that of *France* was commanded by Monsieur *Catinat*, Governour of *Casal*: The Army of the Duke consisted of the Houshold, of all the Cavalry and Infantry, and of the Militia of *Mondovi*, *Barjes*, *Bagnols*, and other places of *Piemont*: That of *France*, consisted of many Regiments of Cavalry and

and Dragoons, of eight battalions of foot which had passed the Mountains, and of a part of the Garrison of *Casal* and *Pignerol*. The Duke before he left the Camp, took a review, as well of his own Troops, as of those of *France*, and put all things in order to attacque the *Vaudois*, as soon as that short time he had given should be elapsed; having designed one part of his Army to force the Valley of *Lucerne*, and the Community of *Angrogne*, and the Army of *France* to force the Valleys of St. *Martin* and *Perouse*.

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had been treated by the *French*. This melancholy news obliged the *Vaudois* to enter into a treaty with Don *Gabriel de Savoy*, Uncle to the Duke, and General of the Army, and with the other Generals, who after having known the sentiments of his Royal Highness, who was at *Lucerne*, promised positively on his behalf and their own, that all past should be pardoned, and that they should have the conditions promised in the Edict of the 9th of *April*, provided they would surrender themselves up to His Most Serene Royal Highness's Clemency; but the *Vaudois* making some difficulty to trust this bare promise, Don *Gabriel* who was advertised of it, sent them a promise in writing, signed with his own hand, in the name of His Most Serene Royal Highness, in these words, *Lay your Arms down speedily, and throw your selves upon His Royal Highness's Clemency, and assure your selves he will extend his grace and favour to you, and none shall touch your persons, nor those of your Wives and Children:* An assurance of this nature, one would think, was security enough for the lives and liberties of the *Vaudois*: This promise was made in the name of the Duke, but if it had but been

been in the name of Don *Gabriel*, and the General Officers, it ought not to be leſs inviolable, for we do not read among the Turks, nor the moſt Barbarous Nations that are, that ever ſuch promiſes were violated. The *Vaudois* laid down their Arms upon confidence of this promiſe, and the moſt part ſurrendred themſelves up to their enemies, but all thoſe that came within their power were made Priſoners, and ſent to the Town of *Lucerne*, under pretence that they ſhould be conducted thither to make their ſubmiſſions. The enemies preſently ſeized on all the Poſts that the *Vaudois* had poſſeſſed in the Community of *Angrogne*, and not content to have violated their faith and promiſe they had given, that they would not meddle with their perſons, in making them Priſoners, they ſacked, pillaged and burnt the Houſes of theſe people, and put a great many of them to the Edge of the Sword of all Ages and Sexes, and violated many Women and Maids, and committed ſuch brutal actions, that may aſtoniſh all that have any ſentiments of humanity.

After this treaty, many of the *Vaudois* retreated afar off, and would not deli-

ver themſelves into the hand of their Enemies, till they knew what became of the firſt that had ſurrendred; and theſe ſeeing that the Army committed execrable cruelties every where, where they went, and that they kept all thoſe that ſurrendred priſoners, they hid themſelves in the Woods, and ſent by one of St. *Johns* a Petition to Don *Gabriel* to deſire him to releaſe their Brethren that were kept priſoners againſt his ſolemn promiſe, and to ceaſe all acts of hoſtility, that the Army committed with ſuch barbarity.

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The *Vaudois* who were in the Poſt, of which we have ſpoke, having ſurrendred themſelves to their enemies upon the terms we have mentioned, Don *Gabriel* made one part of his Army poſſeſs themſelves of the high places of the Valley of *Angrogne*, who finding no more reſiſtance, came to the Meadow of *Tour*, the moſt conſiderable Fort of the *Vaudois*, and in which was the greateſt part of their Cattle; the Marqueſs of *Parelle*, who commanded this body of men, told the *Vaudois* that were in the Fort, that peace was made by the capitulation of *Angrogne*, and that they had nothing to do but to enjoy the fruit of it: He aſſured them at the ſame time, upon the word of a perſon of honour, that if they would put themſelves into his hands, he would neither meddle with their perſons, nor the perſons of their Wives and Children, and that they might carry with them what they would, without the leaſt fear or danger of any thing being taken from them, and that they had nothing to do but to come to *Lucerne*, where His Moſt Serene

Royal Highneſs was to make their Submiſſions, and after that all thoſe that would become Catholicks might return in all ſecurity, to their Houſes and Eſtates, and that thoſe that would go out of his Highneſſes Dominions might have Liberty, according to the Edict of the 9th. of *April*.

The *Vaudois* who were in the Fort of *Tour*, ſurrendred themſelves likewiſe; upon the promiſes of the Marqueſs of *Parelle*, which were no better obſerved than thoſe of *Don Gabriel*; for the Enemies were no ſooner entred into the Fort of *Tour*, than all that the *Vaudois* had was given to the plunder of the Soldiers, and the Bandits of *Mondovi*, their moſt Capital Enemies, who enriched themſelves with their Spoils, and thoſe that were in the Fort, of which the greateſt number were old men, and ſick women, and children, were made Priſoners with ſome Miniſters, and driven on with that Fury, that thoſe whom Age or Sickneſs would not permit of march faſt enough, were killed out to hand, or thrown off the Rocks and Precipices: Behold the Proweſs and inviolable Faith of the Army of the Duke! Let us now ſee what the *French* Army did.

At the same time that the Dukes army attacked the Valleys of *Lucerne* and *Angrogne*, that of *France*, commanded by Monsieur *Catinat*, fell upon those of *Perouse* and St. *Martin*, the 22d. of *April*, they marched two hours before day, by Torch-light, and followed for some time the Banks of the River of *Cluson*, which is in the Territories of *France*; this General made a Detachment of Foot commanded by *Villevielle* Lieutenant Collonel of the Regiment of *Limosin*, who having passed the River upon a Bridge, entred into the Valley of *Perouse*, belonging to the Duke, they seized upon St. *German*, a Village that the *Vaudois* had abandoned, and came to force a Retrenchment which they had above, in which there was 200 men, the *Vaudois* after some resistance quitted that post, and intrenched themselves in another more advantageous; in the interim, a new Detachment of Horse and Dragoons, having past the River, came to support those who were engaged in battel, they did their utmost both together to master the *Vaudois* retrenchments, and they thought to carry them, being ten against one, but they found so great resistance, that after having lost a great

many men, they intrenched themſelves about a Piſtol ſhot off, and they continually fired one upon another more than ten hours, but at laſt the *Vaudois* came out of their Retrenchment, with their Swords in their hands, which much ſurprized the *French* who did not expect ſo daring an action, and chaſed them into the Plain, beyond *Cluſon*, where by good Fortune they found a Bridge that ſaved them from drowning; in this action there were more than 500 *French* men killed and wounded, the *Vaudois* had but 2 men killed, and ſome few wounded in this rout. *Villevielle* fortified himſelf in the Church of St. *German*, with 70 Soldiers and ſome Officers, he was ſummoned to ſurrender, and they proffered him good quarter, but he refuſed and gave many proofs of great Valour and Reſolution, although a great part of his men were wounded and killed; the *Vaudois* without doubt had forced it, but the night coming on they found themſelves ſo harraſſed with the fatigue they had endured all day, that they were conſtrained, after having loſt ſome Soldiers at the Church door, to go and ſeek ſome refreſhment, *Villevielle* was diſengaged the day following, early

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in the morning, by ſome Troops that the Governour of *Pignerol* made to march thither all night long; the *Vaudois* betook themſelves to their Retrenchments, thinking that they came to attack them, but the Enemies being now a greater number than they were the day before, contented themſelves to intrench out of Piſtol ſhot, without firing for two days together on either ſide, only ſome random ſhot.

While things went thus in *Perouſe*, the body of the *French* army marched up by the River of *Cluſon* to the Fort of *Perouſe*, in the Territories of *France*; *Catinat* then made a Detachment of Cavalry commanded by *Melac*, which having paſſed the River, over two Bridges, marched to gain the Eminencies which ſeparated the Valley of St. *Martin* from the *Delphinate*, the reſt of the Army having paſſed the River went to incamp with *Catinat* at *Clos de Bolards*, one part of the night, and the morrow following being the 23d. he attacked the Valley of St. *Martin* at a Village called *Rieclaret*: But as thoſe that commanded in this Valley, did not believe they ſhould be attacked after the proffers they had made of ſubmitting themſelves

ver themſelves into the hand of their Enemies, till they knew what became of the firſt that had ſurrendred; and theſe ſeeing that the Army committed execrable cruelties every where, where they went, and that they kept all thoſe that ſurrendred priſoners, they hid themſelves in the Woods, and ſent by one of St. *Johns* a Petition to Don *Gabriel* to deſire him to releaſe their Brethren that were kept priſoners againſt his ſolemn promiſe, and to ceaſe all acts of hoſtility, that the Army committed with ſuch barbarity.

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took and pillaged all their effects, and burned their Houses, and all they could not carry away.

The *Vaudois* who were in the Post, of which we have spoke, having surrendred themselves to their enemies upon the terms we have mentioned, Don *Gabriel* made one part of his Army possess themselves of the high places of the Valley of *Angrogne*, who finding no more resistance, came to the Meadow of *Tour*, the most considerable Fort of the *Vaudois*, and in which was the greatest part of their Cattle; the Marquess of *Parelle*, who commanded this body of men, told the *Vaudois* that were in the Fort, that peace was made by the capitulation of *Angrogne*, and that they had nothing to do but to enjoy the fruit of it: He assured them at the same time, upon the word of a person of honour, that if they would put themselves into his hands, he would neither meddle with their persons, nor the persons of their Wives and Children, and that they might carry with them what they would, without the least fear or danger of any thing being taken from them, and that they had nothing to do but to come to *Lucerne*, where His Most Serene

Royal Highneſs was to make their Submiſſions, and after that all thoſe that would become Catholicks might return in all ſecurity, to their Houſes and Eſtates, and that thoſe that would go out of his Highneſſes Dominions might have Liberty, according to the Edict of the 9th. of *April*.

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many men, they intrenched themselves about a Pistol shot off, and they continually fired one upon another more than ten hours, but at last the *Vaudois* came out of their Retrenchment, with their Swords in their hands, which much surprized the *French* who did not expect so daring an action, and chased them into the Plain, beyond *Cluson*, where by good Fortune they found a Bridge that saved them from drowning; in this action there were more than 500 *French* men killed and wounded, the *Vaudois* had but 2 men killed, and some few wounded in this rout. *Villevielle* fortified himself in the Church of St. *German*, with 70 Soldiers and some Officers, he was summoned to surrender, and they proffered him good quarter, but he refused and gave many proofs of great Valour and Resolution, although a great part of his men were wounded and killed; the *Vaudois* without doubt had forced it, but the night coming on they found themselves so harrassed with the fatigue they had endured all day, that they were constrained, after having lost some Soldiers at the Church door, to go and seek some refreshment, *Villevielle* was disengaged the day following, early

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in the morning, by some Troops that the Governour of *Pignerol* made to march thither all night long; the *Vaudois* betook themselves to their Retrenchments, thinking that they came to attack them, but the Enemies being now a greater number than they were the day before, contented themselves to intrench out of Pistol shot, without firing for two days together on either side, only some random shot.

While things went thus in *Perouse*, the body of the *French* army marched up by the River of *Cluson* to the Fort of *Perouse*, in the Territories of *France*; *Catinat* then made a Detachment of Cavalry commanded by *Melac*, which having passed the River, over two Bridges, marched to gain the Eminencies which separated the Valley of St. *Martin* from the *Delphinate*, the rest of the Army having passed the River went to incamp with *Catinat* at *Clos de Bolards*, one part of the night, and the morrow following being the 23d. he attacked the Valley of St. *Martin* at a Village called *Rioclaret*: But as those that commanded in this Valley, did not believe they should be attacked after the proffers they had made of submitting themselves

to the Edict of the 9th. of *April*, and above all becauſe the appointed day was not elapſed, for their departure out of the Valleys; ſo the *Vaudois* of this Valley had not put themſelves in a poſture of defence, and ſo made no reſiſtance; they thought it beſt to lay down their arms, and implore the Mercy and Clemency of the Conqueror; but the *French* being enraged at what hapned near St. *German*, did not content themſelves to pillage and burn their houſes, but they maſſacred, without diſtinction of Age or Sex, with an incredible Fury, all that could not fly from their Barbarity.

We are to obſerve, that the Valley of St. *Martin* had entred into all the engagements with the other Valleys by a general conſent of that Community, by their Deputies, at the general Aſſembly held at *Angrogne*, the 14th. of *April*, and this Valley which was the ſtrongeſt of all, having changed their ſentiments ſome days after ſent to the Court, that they accepted of the Edict of the 9th. of *April*: This unexpected change was very prejudicial to the others, who ſeeing the Enemies were Maſters of this Valley, from whence they might eaſily

paſs

paſs into the reſt, began to deſpair of defending themſelves; this heart-breaking news obliged the *Vaudois* to enter into Treaty, and make the beſt terms they could for themſelves: If the Inhabitants of theſe Valleys had defended themſelves, as they might and ought, and that thoſe of the other Valleys had contented themſelves to guard the ſtrongeſt paſſes of the Mountains, it had been hard for the Enemies to root them out. And two great Armies, as were thoſe of *France* and *Savoy*, could not have ſubſiſted long there without periſhing, either by Famine or by the Sword of the *Vaudois*, as it had hapned to other Armies, in the precedent wars, that were ſent to make war upon them, and deſtroy them.

Catinat after having ravaged the whole Country of *Rioclaret*, in a ſtrange manner; left ſome Troops in the Valley of St. *Martin*, and with a part of his Army croſſed over the Mountains, that divide this Valley from that of *Peroſe*, and encamped himſelf without finding any Reſiſtance in the Community of *Parmol*, in the Valley of *Peroſe*; the Soldiers maſſacred all thoſe that fell into their hands, having no pity of women, chil-

dren, old or sick. The Detachment that *Melac* commanded, having incamped one night upon the Eminencies of the Valley of St. *Martin*, entred by divers ways into this Valley, by passes unknown to any but the Inhabitants of this Valley, without any resistance; he left every where where he went, marks of an unparalell'd Cruelty, and marched to joyn the Army that was encamped at *Pramol*: we shall not here give you the particulars of the Barbarity and Inhumanity exercised upon these poor people, as well by the body of the *French* Army, as by the Detachment commanded by *Melac*, that not being convenient for an Abridgment, as this is; it's sufficient to say that the *French* did yield in nothing to the Cruelty, Barbarity, and Inhumanity of the *Savoyards* and *Piemonteses*; but that which was the most astonishing was, they exercised these infernal Cruelties upon people that had submitted to the orders and decrees of their Soveraign, and against people that had laid down their arms, and made no kind of resistance.

The Army of the King of *France*, was encamped in a part of the Community of *Pramol*, called *Rua*, about half a League

League from *Pomyan*, whither a part of the Communities of *Prarol*, St. *Germain*, *Prarustin*, and *Rocheplate* were retreated to the number of 1500 persons, men, women, and children; the *Vandois* who had so valiantly defended themselves against *Villevielle*, seeing that the *French* that were encamped at *Rua*, might fall upon them in the Rear, quitted their post, and put themselves into *Peumian*, where there Brethren where, and while they consulted upon the measures to be taken, to defend themselves against the *French*, who prepared themselves to come and attack them, some Inhabitants of the Valleys being gained to the Enemies party, came and told them, that the Valleys of *Angrogne* and *Lucerne* had submitted themselves to the will of their Prince, who had been gracious to them and had given them the benefit of the Edict of the 9th. of *April*, they likewise told them, that none but themselves stood out, and that it was impossible for them to bear the whole burthen of the war, and that it was better now, while it was proffered, to accept of an advantageous peace: This news daunted the *Vandois*, and made them resolve to send their Deputies with a Drum

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to the General of the *French* army to compose all matters; this General who desired no better, told him, that the intention of his Royal Highness was to pardon them, and promised them positively, as well on the behalf of the Duke, as of his own, life and liberty, with permission to return without any danger to their houses and estates, provided they would speedily lay down their arms; and as to what the Deputies said, that they were afraid that the *French* being enraged at what happened at *St. German*, should revenge themselves upon the *Vaudois* when disarmed, he made great protestations, with horrible Oaths, That if all their Army went by their houses, they would not kill so much as a Chick. This agreement being made, *Catinat* kept with him one of the Deputies, and sent the rest to tell the *Vaudois* what was done, and to oblige all those that were fled into the Mountains to surrender themselves the day following, being the 25th. of *April*, at *Peumian*, that every one might return to his own home after they were informed of the peace: While the *Vaudois* gathered together at *Peumian* the dispersed Families, *Catinat* gave notice

tice of this Capitulation to *Don Gabriel*, who sent him the same day a Courier, which passed through *Pignerol*, and assured the *Vaudois* that were there that he was the Messenger of Peace, and the day after at his return he told them that Peace was concluded; they were so perswaded and secure of it, that the day before they laid down their arms, confiding entirely in the promises of *Catinat*, in this estate they expected news of the Confirmation of it at *Pignerol*; but this *French* General observed no better the Treaty with the *Vaudois*, that were assembled at *Pignerol*, than the General of the Duke's army did with those of *Angrogne*; for he sent thither a Captain of the Garrison of the Fort of *Perouse*, followed by many Dragoons, he was well known to the *Vaudois*, who afresh reiterated the assurances of Peace, but they were fraudulent assurances, as were those of the Generals; in conclusion, he put the men in one quarter, and the women and children in another, the *French* Troops being come the same time, told the men they had orders to carry them back to their own houses, and made them march four and four; these poor people being constrained to

leave

leave their Wives and Children, expo-
sed to the Discretion of the Soldiers,
were conducted not to their houses, as
it was promised, but to *Don Gabriel*, who
was encamped upon the Mountain of
Vachere, who ordered them to be carried
Prisoners to *Lucerne*; while they treated
the men thus, they experienced all that
Fury and Brutality is capable to inspire
enraged and insolent Soldiers with; these
Barbarians were not content to rob them
of all their Money, but they likewise
violated many women and maids, with
circumstances that are an abomination
to nature, and massaceed those that fled
to save their honour. *Catinat* was not
present at what was done at *Peymian*,
he left the conduct of that affair to
some Officers, that he might not be
obliged to hear the just complaints of
the *Vaudois* about their breach of pro-
mise, and more than barbarous perfidi-
ousness; or else that he might not be
spectator of the design that was upon
these poor distressed people: but how-
soever it was, it's certain, that except
those women that were killed, and those
that escaped by flight the persecution
of these Monsters, and saved themselves
in the neighbouring wood from the
danger

danger of the ſhot, that was made after them to ſtop them, all the reſt were dragged into divers Priſons, with monſtrous Inhumanity.

The Valley of *Peroufe*, being reduced by the Capitulation of *Pignian*, one part of the *Fr.* Army quitted that Valley, and marched to joyn the Army of the Duke, which was encamped upon the Mountain of *Vachere*; and then it was that from all ſides they gathered together the diſperſed *Vaudois*, and dragged them into ſeveral Priſons and Caſtles, under pretence that they carried them to his moſt ſerene Royal Highneſs to beg his pardon; but that which affected theſe poor people the more ſenſibly, and made them the greateſt object of compaſſion was, that at their moſt earneſt entreaty and tears they refuſed to put whole Families together, they ſeparated the Father from his Son, and the Husband from the Wife, that they might not have the means to comfort and help one another; their Enemies were not content to violate the publick Faith of the Treaty and Oaths, which always were counted ſacred among men, but they violated the Bonds of Nature and Blood, to the end they might be leſs able to undergo the

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evils intended them; there was a great number of Young Boys and Girls, which they did not imprison, but dispersed into several houses though *Piemont*; not through a motive of equity or compassion, but to make them change their Religion, and to bring them up in the *Roman* Superstition; and by this means to quite alienate their affections from their Fathers and Mothers.

There was yet a great number of *Vaudois*, who had not surrendred, and had not been taken prisoners; those of *Villar*, *Bobbi*, and some other places of the Valley of *Lucerne* would not enter into a treaty as the rest had done, lest they should be served the same sauce: Many of those of *Angrogne* had joyned themselves with them, having seen the breach of treaty and solemn parole. A great many of the *Vaudois* of the Valley of St. *Martin* had sought for themselves places to retreat in among the Woods and Rocks, to save themselves from the barbarity of the *French*, who gave no quarter. The enemies resolved either by force or policy to make themselves masters of these *Vaudois*, as well as of the other; and to this end, while the Duke's Army was employed against those that

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as yet were in Arms in the Valley of *Lucerne*, the *French* returned into the Valley of St. *Martin*, with the Marquess of *Parelle*, a person well known to the *Vaudois*, and very propet to perswade them; this Marquess knew by experience, that craft and wicked policy was a more sure method to gain their design than open force. Behold here the policy, or rather treachery which he made use of; there were some of the chief among the *Vaudois* who had surrendred themselves upon the Publick Faith of the treaty, and in whom the people had great confidence; he made these march in the Front of the Army, and clapping Pistols to their Heads, not only forced them to serve for guards to the *French* Army to discover the *Vaudois* in their most secret fastnesses, but also to write Letters to their Countrymen in the Valley of St. *Martin* to exhort them to surrender themselves to the Clemency of their Prince, whose grace and favour would be extended to all that would in due time make experience of it; and because the conduct hitherto made use of towards those that had hitherto surrendred, might make them diffident of this sollicitation, they added

ded to many of their Letters, that all prisoners speedily should be released. Upon the credit of these Letters, they knowing perfectly their Hands and Characters, and upon the assurance that the Marquess of *Parelle*, and the other Officers gave them of peace, and the favour of their Prince, many of these poor people yielded themselves up into their hands; many of the rest were either taken or Massacred by the Soldiers; but those that yielded and those that were taken, had both the same destiny, and were equally dragged with great inhumanity into several Prisons.

Whilst craft and cruelty despoiled the Valley of St. *Martin* of its Inhabitants, we must go see what passed in the Valley of *Lucerne*. The *Vaudois*, as yet, possessed two considerable Posts, the one called *Faimet*, and the other *Chamrama* above *Tour*, into which a part of those that had saved themselves from the Massacre of *Angrogne*, had put and fortified themselves; these two Posts covered *Villars*, where there were about a thousand Souls, Old Men, Women and Children: A detachment of the Army of the Duke, supported by the Bandits of *Mondovi*, attacqued these two Posts,

Posts, where the *Vaudois* defended themselves a whole day with a great deal of courage and extraordinary valour; they killed a great number of the Enemy, amongst whom were several Officers of Note; the Commander of the Bandit's there also lost his life; the *Vaudois* had but six men killed, and as many wounded.

The Enemy being sore fatigued, began to want Ammunition, and began to think of a retreat; but considering they might be easily pursued and defeated in their retreat, they made use of this stratagem; many Officers having laid their Arms and Hats upon the ground, approached about the closing of the evening the retrenchment of *Chamrouna* with a Handcherchief about the end of a stick, and demanded a parley, and made propositions of peace; they shewed likewise a Paper, and told the *Vaudois* that they had received Letters, which brought the news that peace was made all over the Valleys; that His Royal Highness had extended his grace and favour to all his Subjects, and if they would not further provoke his Arms, they might be comprised in it; they added that they had received orders to

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ſhoot no more, and to retreat, and exhorted the *Vaudois* to do the ſame, and accept of the clemency and favour of their Prince, of which the *Prodeſta Prat*, who was there preſent, could aſſure them; this *Prodeſta*, who was well known to the *Vaudois*, having joyned his proteſtations to thoſe of the Officers, and they having altogether promiſed them their lives and liberties, provided they would retreat: The *Vaudois* confiding in theſe promiſes, did not only give over ſhooting, but they gave likewiſe to their enemies, whom they might have defeated, liberty of retreating, and they themſelves quitted the Poſt, being fully perſwaded that peace was made. Many of the Communities, who ſurrendred themſelves at *Tour*, to enjoy the fruits of this peace, were preſently ſeized on and put in Priſon. The *Vaudois* had no ſooner abandoned the Poſt of *Chamruma*, but the enemies poſſeſſed it, being of extraordinary importance.

Thoſe that were at *Jaimet*, and had not entred into the treaty, were obliged to quit their Poſt, becauſe it was commanded by the other, and marched to another Poſt near *Villar*; the enemy followed them cloſe, and encamped them-

themſelves at *Bonnet*, upon the avenues of *Villars* and *Bobbi*, and ſtaid there two days, without giving the leaſt diſturbance to the *Vaudois*, who were joyned, and made up about four or five hundred men. The Officers of the Army in the interim made them ſeveral propoſitions of peace, promiſing great matters if they would ſurrender, and terribly threatning them if they defended themſelves. The *Vaudois* made anſwer, that they deſired nothing more than peace; but that the peace that was preſented them was more dangerous than war, ſince it could not be bought, but at the price of their liberty; that notwithſtanding the peace they had promiſed them of *Chamruma*, and upon confidence of which the had quitted their advantagious Poſt, they had impriſoned all that ſurrendred; that the example of their Brethren taught them what they muſt expect from ſuch propoſals: This notwithſtanding did not hinder many of theſe poor innocents from yielding themſelves up to their enemies, grounding their confidence upon Oath that was made them, that all would quickly be ſet at liberty, and they were only carried before his Royal Highneſs

to make their ſubmiſſion and beg his pardon; but theſe credulous innocents were likewiſe put in priſon, and treated as the reſt.

The *Vaudois* being ſore weakned, abandoned *Villars*, of which the enemy preſently poſſeſſed themſelves. The *Vaudois* were very quiet till the fourth of *May*, that the enemies Troops being reinforced, marched to attack *Bobbi*, where the *Vaudois* were retreated, but they were repulſed by 150 *Vaudois*, who were poſted upon the Mountain of *Subjuſque*, and who, without the loſs of a man, killed ſeveral Officers and a great number of Soldiers. The 12*th* of the ſame month the two Armys being joined, reſolved to force *Bobbi*, but the *Vaudois* defended it ſo well, that after a fight that laſted a whole day, their enemies were forced to retreat with great loſs.

The day following the Marqueſs of *Parelle*, who came from the Valley of St. *Martin*, paſſed St. *Juliane*, a Mountain which was then believed to be inacceſſible, and he was in a condition to attack the *Vaudois* from above; this obliged them to quit *Bobbi*, and place themſelves among the Woods and Rocks. The Marqueſs of *Parelle*, and the

the Count of *Brichanteau*, having poſſeſſed the Poſts that the *Vaudois* had quitted, ſent to them in their Faſtneſſes, divers perſons to exhort them to yield, and offered them the pardon of their Prince. One part of theſe poor people, being ſorely harraſſed and preſſed with famine and other miſeries, laid hold on the proffer, but they loſt their liberty as well as the reſt; there were ſome alſo who ſurrendred themſelves to the Governour of the Fort of *Mirebouc*, upon promiſe that he made them of life and liberty; but this Governour paid their confidence with a rigorous impriſonment. Thoſe who had poſted themſelves in the Mountain of *Vandelin*, after having fought manfully for ſome time, ſuffered themſelves at laſt to be ſeduced by the Count *de la Roche*, Governour of the Valleys; he did promiſe them poſitively, by a Writing under his Hand, that they ſhould return to their Houſes without the leaſt moleſtation; but they had no ſooner quitted their Poſt, than he made them be ſeized on and impriſoned, taking from them the Paper he had ſigned with his own hand. The ill treatment they gave thoſe that ſurrendred, was the cauſe that

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Whilſt craft and cruelty deſpoiled the Valley of St. *Martin* of its Inhabitants, we muſt go ſee what paſſed in the Valley of *Lucerne*. The *Vaudois*, as yet, poſſeſſed two conſiderable Poſts, the one called *Jaimet*, and the other *Chamrama* above *Tour*, into which a part of thoſe that had ſaved themſelves from the Maſſacre of *Angrogne*, had put and fortified themſelves; theſe two Poſts covered *Villars*, where there were about a thouſand Souls, Old Men, Women and Children: A detachment of the Army of the Duke, ſupported by the Bandit's of *Mondovi*, attacqued theſe two Poſts,

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there was a little party of *Vaudois*, who chose rather to suffer famine, and all sorts of miseries among the Woods and Rocks, where they had hid themselves, than to put themselves into the hands of their enemies. The General sent a part of his Troops after them, to seek them out, they found some who were massacred in the endeavouring to make their escape, others were presently hanged upon the Trees, others were carried Prisoners to *Lucerne*, and afterwards cruelly hanged; among whom was Monsieur *Leidet*, a Minister in the Valley of St. *Martin*, who died a most Christian death.

Those that fell not into the hands of their enemies, led a languishing life among the Woods and Rocks, where they had hid themselves, living on Roots and wild Herbs that they gathered on the Mountains; and in this sad condition some remained one month, and some two.

The enemies of the *Vaudois*, having by their perfidiousness and treachery, killed more than three thousand of them, and deprived above ten thousand of their liberty; and taken and dispersed above two thousand Children, they thought

thought they had finished their design, and fell to confiscating all the Goods and Lands of the *Vaudois*.

CHAP. XXI.

Containing a just diffidence of a part of the Vaudois, *which was the cause of their preservation: Their courage and firm resolution to defend themselves, which procured them a safe retreat out of the Duke's Dominions, with Letters of safe Conduct.*

ABout the end of the month of *June* the *French* Army and the Bandit's of *Mondovi* retired, the *Vaudois* that would not hearken to the fraudulent propositions of peace that were offered them, nor confide in the deceitful promises of their enemies, being not so straitned by the Army of the Duke, which alone staid behind in the Valleys, came out of the places where they had hid themselves, to seek for Victuals, to sustain their languishing life; there

were about fourſcore in the Valley of *Lucerne*, and fifty in that of St. *Martin*, with ſome Women and Children. As ſoon as they were aſſembled together, they ſeized upon an advantagious Poſt, that their enemies had quitted, after that they made ſeveral excurſions into the Plain, and allways carried off good ſtore of booty and proviſions: They beat upon ſeveral occaſions, many detachments of the enemy, killed a great number of the *Savoyards* that were come to inhabit in the Valleys, and did for ſome months ſuch bold and couragious actions, that they put their enemies under Contribution, and forced them to furniſh them with Victuals, to hinder their excurſions into the Plain. The Court of *Turin*, having to no purpoſe employed force to chace them out of Valleys, made them under hand an offer of ſafe conduct, and Hoſtages for the ſecurity of their ſafe retreat out of the Country. Thoſe that brought this propoſal to the *Vaudois*, did not avow that they acted by order of the Court of *Turin*; on the contrary, they told them, they ſpoke without any directions from thence, but on their own heads, and promiſed them that they did not doubt

doubt but to procure them paſsports and hoſtages by their own intereſt in that Court, but it's certain that this was not tranſacted without leave of the Court; for beſides that no one particular perſon durſt of his own head intermeddle in the affair, the ſafe conducts that were after expedited, ſhewed clearly that all was done by order of the Court; the *Vaudois* refuſed to hearken to theſe propoſitions, whether it was becauſe they had no confidence in their promiſes, or becauſe they were reſolved to dye, or releaſe their Brethren out of Captivity, Death being more ſweet to them than life, as long as their Brethren groaned under the Chains of their Enemies, in Priſon; to oblige the *Vaudois* to accept of theſe offers, they were told that the Duke of *Savoy* had declared, that as long as they were in arms he would not releaſe the Priſoners; but they were poſitively promiſed, that as ſoon as they were gone out of the Country, their Brethren ſhould be ſet at Liberty. The *Vaudois* conſidering that their Reſiſtance might furniſh their Enemies with a pretence of detaining the Priſoners, thought themſelves obliged to retire out of the Dominions of the D. of *Savoy*. It was at laſt

agreed, that they ſhould go out of the Valleys with their Wives and Children, Arms and Baggage in two Troops or Brigades, their charges to be born, and conducted ſafe into *Switzerland*, at two ſeveral times, by a Captain of his Royal Highneſſes called *Perret*, with paſsports in due form; that for the ſecurity of of the firſt Troop, there ſhould Hoſtages be left in the Valleys, in the hands of the ſecond, who ſhould keep them till they had certain intelligence of the ſafe arrival of the firſt at the place agreed on, and after that the firſt Troop ſhould be ſafe arrived, that Captain *Perret* ſhould give an Officer of his Kindred for Hoſtage, till the ſecond Troop ſhould be arrived there in ſafety. If the *Vaudois* that treated with *Don Gabriel*, and with *Catinat*, had had theſe precautions, and had not laid down their arms, but taken Hoſtages for the performance of the promiſes that were made them, they had not been impriſoned by thouſands, neither had their Children been taken away and their Wives and Daughters violated.

The *Vaudois* that were in the Valley of St. *Martin* did almoſt the ſame, that thoſe had done who were in the Valley of *Lucerne*; for though they were fewer

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in number, they notwithstanding defended themselves with so much courage and resolution, that they forced their Enemies to grant them safe conduct and security to pass into *Switzerland*, with their Wives and Children, Arms and Baggage; those that were in one of these Valleys, knew not what was done in the other, the Enemy having seized on all the passes, hindred all Communication; if they could have had intelligence one of another, they would without all doubt have had more advantageous terms, and perchance might have procured the Liberty of their Brethren. For whether it was that the Court of *Turin*, was obliged to maintain an Army in the Valleys, to hinder the excursions of the *Vaudois*; or whether it was that there was a design to people this Country with *Savoyards*, who had no mind to go and live there, as long as the *Vaudois* were there in arms; it's highly propable that to oblige them to go out, the Court would have consented to the enlargement of the Prisoners.

CHAP. XXII.

Of the ill treatment of the Vaudois *that had laid down their arms upon the ſecurity of the publick Faith, with a relation of the Cruelties that were exerciſed on them in the Priſons; and at laſt of their Enlargement, at the entreaty of the* Swiſſe Cantons.

WHile theſe brave *Vaudois* defended themſelves moſt couragiouſly, and procured, by their Valour, ſafe conducts and hoſtages to retire in ſecurity into *Switzerland*, the Proteſtant *Cantons*, animated with a true Chriſtian Zeal and Charity, met in a general Aſſembly at *Arau*, in the month of *September*, the ſame year, 1686. In which they reſolved to demand of the Duke of *Savoy*, an enlargement of all the Priſoners, and to this end, they ſent two Deputies to the Count *de Govon* Reſident of the Duke of *Savoy*, at *Lucerne* in *Switzerland*; theſe Deputies having propoſed

poſed the buſineſs to the Reſident, and having ſhewed him the reaſons that engaged the Proteſtant *Cantons* to intereſt themſelves in the affairs of the *Vaudois*, they entred into a treaty with him, in the beginning of *October*, upon certain Articles to be ratified by their reſpective Superiours; the ſubſtance of it was, that the Duke of *Savoy* ſhould give Liberty to all the *Vaudois* to come ſafe to *Switzerland*, and that he ſhould cloath them, conduct them, and defray their charges till they came to the Frontiers of *Switzerland*, and there the *Cantons* would receive them, and conduct them into their Country: The *Swiſſe* preſently ratified this Treaty, but the Duke did not ratify it, till ſome time after; the Duke ſtarted ſome difficulties, concerning the way theſe people ſhould take, in going out of his Territories, he would have them go over the Mountains which then were inacceſſible, by reaſon of the great Snow with which they were covered, by the Country of *Velay*, which neither belongs to the Duke of *Savoy*, nor the *Swiſſe*, but to the Biſhop of *Sion*. The Proteſtant *Cantons* ſeeing unneceſſary ſcruples raiſed, to hinder the execution of the Treaty, made their complaint

to the Count *de Govon*, who upon this wrote to the Duke his Master; the Duke at last gave them leave to pass through that part of *Savoy* that confines upon *Bearne*, and parts the Territory of *Geneva* from *Savoy*, he made the Prisons be opened, but this was not done till the heart of winter, and in such a rigorous season, that according to all probability those that had escaped in Prison must perish by the way.

The *Vaudois* who by their Valour had procured themselves safe conduct, arrived in *Switzerland* about the end of *October*, but those that had been Prisoners did not arrive at *Geneva* till *Christmas*.

It would be a hard matter to represent all the miseries and Calamities these Prisoners suffered during their Captivity, they were dispersed to the number of about 10000 men, women, and children in 14 Prisons, or Castles of the state of *Piemont*, and they were more or less ill treated according to the humours of those that had the command of those Prisons; but it's certain that they were in every Prison exposed to great inconveniencies and miseries.

They

They had nothing in the ſeveral Priſons, but Bread and Water for their ordinary Food, and not enough of that neither in ſome Priſons; they gave them courſe black bread, without any ſubſtance in it, which they did knead with dirty water, that they took out of the Channels of the ſtreets, and in the bread they often found Lime, Glaſs, and other filth; in other places they gave them nothing but ſtinking corrupt water, that they could ſcarce drink off; in ſome places they were obliged to fetch it themſelves, at places where the Cattle were watered, and where they waſhed their Dogs and other Naſtineſs; in other places they would not permit them that they ſhould take the water, as it came out of the Wells, but as it ran through pipes, expoſed to the heat of the Sun, to the end they might drink nothing but hot water; in other places they gave them water only at certain ſet times, and if they were ready to be burnt up with thirſt they would not give them a glaſs to ſave their Lives, and this was the occaſion of the death of ſeveral; they had no Beds but the hard Bricks, with which the Chambers of *Piemont* are paved, and that without

Straw, and if in ſome places they allowed them Straw, it was rotten and full of Vermin.

They were ſo thronged in the Priſons that they could ſcarce ſtir, and when ſome of them dyed, which hapned almoſt every day, they put in more freſh Priſoners that they might be always equally thronged: The great heat of the Summer, and the corruption that the Chambers were infected with, by reaſon of the great number of the ſick, had engendered a great quantity of Vermin, which would not let the Priſoners ſleep, either night or day; there were likewiſe great Worms which eat and made holes in their Skins, and many even alive became the food of theſe Vermin, which are wont only to prey upon the dead; they did not only endure all the Inconveniences of heat, which is exceſſive great in *Piemont*; but likewiſe of horrible cold, for in the very heart of winter they neither allowed Fire nor Coverlets, although they were in the Chambers above, of which the greateſt part wanted glaſs in the windows, and ſo were expoſed to the extream rigour of the ſeaſon which is very ſharp, being near thoſe Mountains of eternal Snow; they

they allowed them no Candles in the night, neither Summer nor Winter, although they were often submissively asked, that they might with the more convenience help the sick; a great number of women in their Labour expired for want of help, and necessary women on those occasions, and the Children had the same fate their with distressed Mothers, receiving their deaths-wound the first moment of Life; but as if what they suffered in their bodies was not enough alone, their Souls were persecuted in a most dangerous manner, for their Clergy and Regulars did their utmost by their sly insinuations, to make them change their Religion: but God gave them the Grace of Perseverance, and there were but few that yielded to the strength of the Temptation.

The *Vaudois* Prisoners were in this sad condition, when the Duke of *Savoy* made Proclamation they should be released, and have Liberty of retiring into *Switzerland*; but this Proclamation was not made in the same manner, nor at the same time every where, but successively, according to what number were permitted to go first together; it was made by an Auditor of the Dukes,

who

who first made all the Prisoners be brought before him, who told them, that all those that would retire out of the Dukes estate were at Liberty to do so, even those that had promised to change their Religion, for promises that were were made in Prison were looked upon as forced, and consequently null; that they were at Liberty to go or to change their Religion: All that the Auditor said was only to try them, for their Priests and Keepers of the Prisons did what was possible to hinder its effects; they told them that the rigour of the season, and the cruelty of the Soldiers would destroy a great many of them in the way, which hapned to the Prisoners that were at *Mondovi*, whom they made to begin their march at five of the Clock at night, the same day that the liberty of going was proclaimed; these distressed people were most of them distempered with divers Diseases, yet they made them march that bitter cold night upon Snow and Ice, four or five leagues without any rest, which was the cause that more than an hundred and fifty sunk under the burthen of their maladies and fatigues, and dyed, their Brethren not being able to assist them in the least; the same

ſame thing happened to the Priſoners that were at *Foſſan*, there was a company of them that lay all night, at the foot of Mount *Senis*, who when they were ready to march the next morning, perceived that there was a terrible Tempeſt upon the Mountain, they told the Officer of it, and deſired him, that they might have leave to ſtay till it were paſt, and to have pity of ſo many weak and ſick people; but this Officer having leſs ſence of pity than the very Rocks, had the Cruelty to make them march immediately, and ſo to ſacrifice a part of them to his Barbarity, for fourſcore and ſix of them dyed, and were buried by that horrible tempeſt of Snow; they were moſt of them old men, women and children, who had not ſtrength to reſiſt the rigour of the ſeaſon, and the violence of the ſtorm; their Relations were forced to leave them there to become the food of wild Beaſts, and take a ſorrowful leave of them, not being able to pay them the laſt debt due to ſo near Relations. Some Merchants that afterwards paſſed over the Mountains ſaw the bodies of theſe miſerable people, extended upon the Snow, the Mothers having their Children in their arms, in

other

other places they cruelly whipped the Priſoners that would not change their Religion, particularly at *Aſt*.

The Officers that conducted the reſt, uſed them more mercifully and charitably, whether it was their natural inclination to do ſo, or that the complaints that the Deputies of the *Cantons* made, at the Court of *Turin* upon this ſubject, made them change the orders that they had given to thoſe that conducted them, I am not able to determine.

They violated likewiſe the Treaty that was made with the Count *de Govon* in ſeveral Articles, firſt of all, in the way they took from the Parents ſeveral Children. Secondly, They would not releaſe the Miniſters, but kept them cloſe Priſoners. Thirdly, In that they were promiſed to be cloathed, before they went out of the Dukes dominions, which was very juſt it ſhould be done, ſince they detained all their Goods, and ſent them into perpetual Baniſhment, in a moſt rigorous ſeaſon, and inſtead of cloathing them as they ought, they only gave them ſome old pitiful Coats, and little uſeleſs Breeches.

Theſe poor people came to *Geneva* about *Chriſtmas*, at divers times, and in ſeveral

ſeveral little Companies, which conſiſted in all of abous 2500 perſons. One may judge from hence, how rigorous and ſevere their impriſonment was by the number of thoſe that dyed in this miſerable eſtate, ſince of 10000 Priſoners only 2500 eſcaped; they were all in ſuch a miſerable condition, that when they came to *Geneva* they dyed between the two gates of the City, finding the end of their Life in the beginning of their Liberty; ſome were ſo ſick that their death was expected every moment, in the arms of thoſe that had the charity to ſupport them; others through the extremity of cold, had loſt the uſe of their tongues; ſome were ſcarce able to make a ſtep further; others had loſt the uſe of their hands, that they could not ſtretch them out to receive the charity that was proffered them; the greateſt part of them were half naked, and without either Shooes or Stockins; in ſhort every one of them had ſo many marks of their ſufferings, that the moſt cruel and pitileſs perſons would have been touched with a ſence of their miſeries. After they had repoſed themſelves at *Geneva*, and had taken neceſſary refreſhments before they went into *Switzerland*, the

the first that came, went to meet those that came after, to inform themselves of their relations, of whom they had heard no news since the surrendring of the Valleys: The Father asked for his Children, the Children for their Father; the Husband sought for the Wife, and the Wife for her Husband; and every one endeavoured to hear some news of their friends and relations, but in vain, for the greatest part of them were dead in Prison. This made such a spectacle that the by standers melted into tears, while these miserable people oppressed with the excess of grief, had not power to weep or make their complaints.

By this relation we have made of the sufferings of the *Vaudois*, one may see that they had the simplicity of Doves, but they had not the prudence of Serpents, since they let themselves so often and so easily be cheated by their Enemies. But the *Vaudois* were not so simple and innocent in their conduct, as their Enemies were wicked, malicious, cruel and fraudulent; regarding neither Faith, nor solemn promises.

The advantages that the *Vaudois* had over their Enemies, in the year 1686.

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in defending the moſt advantageous poſts, ſhews evidently that if they had contented themſelves in guarding thoſe poſts, they had without all doubt, deſtroyed both the *French* and the Dukes army, and kept themſelves in their Country; but their misfortune was, that they were for keeping more of the Country than they were able to defend: They likewiſe committed a ſecond overſight, in that, when they entred into any Treaty with the Enemy, having ſo often had experience of their frauds and breach of promiſe, they did not demand Hoſtages, for the due performance of the Treaty, as it is commonly done, but they confided in their words and fraudulent promiſes, which were always violated as ſoon as their turn was ſerved.

Thoſe who to excuſe the Court of *Turin* ſay, that the *Vaudois* were rebellious Subjects, who had taken up arms againſt their Prince, are ridiculous and impertinent; for when the *Vaudois* took up arms they were forced to it, they ſaw before they offered to ſtir, great Armies raiſed for their Deſtruction; now the Law of Nature, as well as that of Nations, permits every one to defend his life againſt thoſe that would unjuſtly

unjuſtly take it, and Princes are eſtabliſhed by God, not to deſtroy, but to defend and conſerve their people. Now if God, who is abſolute Soveraign, Lord, and Creator of the world, notwithſtanding always keeps his promiſe to man, and never violates his word; how much more ſhould Princes, who are but his Miniſters and Servants, keep their word, and promiſes made to their Subjects, that are men as well as themſelves, and are ſubject to the Law of God, as well as the meaneſt of their Subjects.

CHAP. XXIII.

Of the good reception that the Vaudois *of* Piemont, *unjuſtly driven out of their Country, received from the Republick of* Geneva, *and the Proteſtant* Cantons, *and Proteſtant Princes of* Germany.

BUt the enemies of the *Vaudois* were not ſo cruel, inhumane and barbarous towards them, as the Republick of *Geneva* was courteous and charitable; for

for as ſoon as they heard of their coming they went to meet them, and every one ſtrove who ſhould bring the moſt to his houſe, that he might have the greater occaſion of exerciſing his Charity: They did not only treat them as dear and tender Children, but as perſons that brought peace and bleſſings into their families: All thoſe that were naked were cloathed, either at the expence of thoſe that charitably had received them into their houſe, or by the purſe of the *Italian* Church; the Directors of which, from the beginning to the end, gave extraordinary marks of a tender compaſſion, and moſt ardent Charity. It was not only at *Geneva* that the *Vaudois* found conſolation in their miſeries, but they received great comfort and aſſiſtance in *Switzerland*, where the Proteſtant Cantons at the ſame time opened to them their Country, and the bowels of compaſſion, in the moſt generous, Chriſtian and charitable manner in the World. The Elector of *Brandenburg* having news of their arrival in *Switzerland*, deſired the Proteſtant Cantons to ſend a part of them into his Dominions, and he promiſed them a comfortable ſubſiſtance.

ance. The *United Provinces* made for them a great and generous Collection, which was sent them from time to time, and destributed according to their necessities.

Behold how the Valleys of *Piemont* were dispeopled of its ancient Inhabitants, and how the Torch of the Gospel, that had shined bright here so many ages, was extinguished; how at last perfidiousness and treachery triumphed over the innocency and Dove-like simplicity of the *Vaudois*: How the *Council of the Propagation* and their enemies executed the wicked designs they had so long contrived for their utter extirpation; and how the *Vaudois* have suffered unjustly, and only for the sake of Religion, this horrible persecution and dreadful dissipation.

After the *Vaudois* were driven out of their Country, the D. of *Savoy* and the *Council of Propagation* employed all their care and study to re-people these Valleys with *Savoyards* and *Piemontese's*; to the end that the *Vaudois*, who either for fear of death or imprisonment, had abjured their Religion, might not assist those that were sent into exile to return into their Country again: They transported

ſported moſt of them into the Dioceſs of *Verceil*, to inhabit there, contrary to the promiſe made them of eſtabliſhing them in their own houſes.

The Valleys being repeopled with new Inhabitants of the *Roman* Religion, the Proteſtant *Vaudois* baniſhed or in priſon, and thoſe that had forſaken their Religion being tranſported a great way off, there was none that believed that ever they could eſtabliſh themſelves again, or ſo much as enter into their Country; they muſt of neceſſity croſs the Lake of *Geneva*, and all *Savoy*, paſs many defiles, climb up high mountains, force ſeveral ſtraight paſſes, where ten men might ſtop a whole army.

CHAP.

CHAP. XXIV.

Of the Return of the Vaudois *into their Country, of their courage and valour, of the great exploits they did, or rather God did, for their Re-eſtabliſhment in their Country.*

THE *Vaudois* ſaw all theſe difficulties, but this did not hinder, but that (after they had led a languiſhing kind of Life about three years, in *Switzerland* and *Germany*) thoughts came into their heads of returning into their Country, and of ſurmounting all Obſtacles whatſoever; for they were, for the moſt part, a ſort of people that lived by the good management of their Goods and Lands, and becauſe they had neither of them in *Switzerland* or *Germany*, they could not employ themſelves. Tho they wanted for nothing, they grew very weary, and thought every day a year till they were repoſſeſſed of their Lands and Habitations, out of which they had been ſo unjuſtly driven, as we have related; to this end they aſſembled together about

bout 8 or 900 in the wood of *Nion*; 4 Leagues from *Geneva*, amongst whom there were more than 300 *French* Protestants, who had quitted their Country likewise for their Religion; they did it so secretly, that neither the Lords of *Bern*, nor the *Savoyards* knew any thing of it, till they had passed the Lake, and that they were entred into *Savoy*. They crossed the Lake in the night, in twelve Barks that they had partly hired, and partly seized on at *Nion*, and the adjacent places; this was in the beginning of *September* 1689 that they entred into *Savoy*; they had then no head, but they chose two to conduct and command them, one of them was a Minister called *Arnold*, the other was a Mason called *Turel*, both brave and couragious, but without experience in the affairs of war; they landed without any resistance, and had the prudence to invest two Villages which were near the place where they made their descent, the Inhabitants of which would have rung their Bell, and given the alarm to the whole Country, but they threatned to burn their houses if they did, and made them give them Victuals for their Money. They had likewise the precaution to send a Detachment

tachment to seize upon the bridge of *Trembliers* before their Enemies perceived them, and so they passed without any let or molestation the deep and rapid river *Arve*? but if they found no difficulty in the beginning, it was not so in the conclusion: The Court of *Savoy*, and that of *France*, were presently advertised of their march, and orders were given to the Governors of places, that were near their passage, to do their utmost to stop them in the narrow passes, but they surmounted all these difficulties with their Swords in their hands. They had four or five dangerous Rencounters before they got into their country, but the most dangerous of all was, that they had with the Marquess of *Laree*, who would needs stop them at a straight pass near *Salbetran*; he had with him a Regiment of Dragoons, and a great body of Foot, but at last, after an obstinate and long fight they gained this pass as well as the rest, the Marquess was mortally wounded, many *French* Officers lost their lives, and more than 200 Soldiers. After having surmounted all these difficulties, they entred into their Country, chased out those that had seized upon their Lands and Houses, and killed

led those that would not restore them, and this was done with an inconsiderable loss on their side.

CHAP. XXV.

Where it's shewn how the King of France *and the Duke of* Savoy *leagued together to oppose their return, as they had been leagued to drive them out in the year* 1686.

THE King of *France* and the Duke of *Savoy* having understood that the *Vaudois* were arrived in the Valleys, and that they had made themselves masters of them; presently gave orders to their Troops to march, and to chace them out: They constrained them to quit one of their Valleys, and the Fort of *Bobbi*, after having defended it a long time, and killed a great number of *Savoyards*, who attacked this Fort, after which they retreated to the Mountain of *Sezarna*, where they entrenched themselves. This Post was in the Valley of *Lucerne*, but they had others in the Val-

ley of St. *Martin* which were moſt advantagious, and out of which their Enemies could not drive them, though they did the utmoſt after eight battels or rather rencounters, that they had maintained after their departure out of *Switzerland*, till the month of *December*. They had not as yet loſt an hundred men, and the enemy had loſt above a thouſand; and in the places in which they were entrenched, they wanted neither victuals nor any ſort of ammunition. About the end of month of *December* they entirely defeated a regiment of *French* Dragoons, who had undertaken to drive them out of one of their Poſts. In the month of *January*, 1690. the Marqueſs of *Parelle*, who commanded the Army of the Duke, being reinforced with ſome *French* Regiments, attacked them ſeveral times, but without any effect. In the months of *February* and *March* this Marqueſs continued his attacks, but he loſt a great many of his men, without being able to annoy much the *Vaudois*, or chace them out again as he had promiſed the Duke his Maſter. In the month of *April*, the Court of *France* being informed that the *Vaudois* made excurſions into the *Delphinate*, and that

that the Allies prepared to ſend them ſuccours; that the *Vaudois* that were in *Brandenburg* and *Wirtenburg*, were making preparations likewiſe to go and joyn their Brethren; the Marqueſs of *Feuquiers* was ſent with about five or ſix thouſand Foot and Dragoons to joyn the Troops of His Royal Highneſs, and chace them, if poſſible out of the Valley, before the Succours came; the Marqueſs obliged them to quit ſome Poſts, but do what he could, he was not able to drive them out of the Poſts they had made themſelves maſters of in the High Mountains, where they were ſtrongly entrenched.

CHAP. XXVI.

Of the diſunion and diſcord between the King of France *and the Duke of Savoy, which cauſed the re-eſtabliſhment of the* Vaudois *in in their own Country, by order of their Prince, and of the wonders that God wrought for their re-eſtabliſhment.*

THE Duke of *Savoy* ſeeing that the Allies were in a condition to ſuccour the *Vaudois*, and that the Emperor and King of *Spain* did ſollicit him to take their parts, he thought that in declaring himſelf neuter, he might hinder the intended ſuccours; but the Court of *France*, which till then was Miſtreſs of the Duke of *Savoy*, and his Eſtate, would not hear ſpeak of neutrality, and would have the Duke declare wholly for *France*; and to oblige him to it, the King demanded of him, for the better aſſurance all his Troops, and that he would put into his hands the Cittadel

Cittadel of *Turin* and *Verceil*, that he might in them lay up magazins, and all ſorts of ammunition; hoping that the Duke would rather declare for *France*, than ſubmit himſelf to ſo hard conditions; but ſeeing that the Duke demurred and was dubious, he made *Catinat* march with ſixteen thouſand men towards *Piemont*, with orders to enter into it, and conſtrain the Duke to do what was demanded.

The Duke of *Savoy* conſidering that if the King of *France* had Garriſons in the Cittadel of *Turin* and in *Verceil*, and that if all his Troops were in the ſervice of *France*, that that King would not only be maſter of his Eſtate, but alſo of his Perſon, he deſired time to give in his anſwer to the King: He offered him at the ſame time three thouſand men of his beſt Troops, *viz.* a thouſand Horſe and two thouſand Foot for an aſſurance of the neutrality, and in the interim he ſent to the Allies to be ſecure of their ſuccours, in caſe he were attacked by the *French*. The *Spaniards* being his next Neighbours, by reaſon of the Dutchy of *Milan*, offered him eight thouſand men in caſe the *French* fell upon him. The haughtineſs with which *France*

treated him, caused him to embrace the part of the Allies, and he entred into divers treaties with them, especially with the Emperour and the King of *Spain*; and being reinforced with the Troops of *Spain*, that were in the Dutchy of *Milan*, he declared war against *France*, and commanded *Catinat*, who was General of the *French* Army, to be gone out of his Dominions.

We are to consider that the Duke of *Savoy* is a Prince of the Empire, that the Emperour and his Allies were powerful and his Neighbours, above all *Spain*, and that they might do him great harm in succouring the *Vaudois*, as their interest obliged them, because they were neighbours of *France*, and that by their means they might make a great diversion by making excursions into the *Delphinate*, which is a Province of *France* near the Valleys, where there were great store of Protestants who would joyn with the *Vaudois*, or at least favour them. And to hinder these excursions, the *French* would be obliged to keep on foot a powerful army in the *Delphinate*: The Duke likewise knew that the Protestant *Cantons* kept a good correspondence with *France*; and above all, the *Canton* of *Berne*,

Berne, who had beheaded one of their Burghers, for making levys in that *Canton*, without their leave, for to aid the *Vaudois*, and so there was no probability that the *Canton* of *Berne* would give passage to those that should go to succour the *Vaudois*. As for the *Roman* Catholick *Cantons*, he was assured that neither the *Vaudois*, nor any that had a mind to succour them, would offer to pass through their Country, because they had seized of the *Vaudois* that had attempted to pass that way, and had delivered them up into his hands: There were none but the *Grisons* that could favour their passage, but that was not enough for to go from the Country of the *Grisons* into *Piemont*, they must necessarily cross the whole Dutchy of *Milan*. Now the Duke hoped, that in declaring himself neuter, he would hinder the *Spaniards* from giving passage to the *Vaudois* through the Dutchy, and that *France* would always assist him, as she had done for the time past, to chace out again the *Vaudois* that were entred Valleys: It's not to be doubted, but that if *France* had been contented to leave the Duke in the state of neutrality that he demanded, but that he would inviolably have

kept it, for it was his intereſt not to break with *France*. This Prince had excellent Councellors, who ſaw that the King of *France* had his foot upon the Neck of their Duke, if I may ſo expreſs my ſelf. *Savoy* lay open to the Troops of *France* by the Fort of *Barraue*, which the King of *France* held, and by divers other places; and that there being but one ſtrong place in *Savoy*, which is *Montmelian*, it was eaſie for the King in a ſhort time to make himſelf Maſter of all *Savoy*; and as to *Piemont*, the King had *Pignerol*, but eight leagues from *Turin*, and at the entrance of *Piemont*; and on the other ſide he had *Cazal*, and all *Monferrat*; and ſo the Dominions of this Prince were ſurrounded by the Territories and ſtrong places of *France*, and ſo by conſequence he could not declare for the Allies, without running an evident riſque of being ruined.

If the Duke of *Savoy* had entred into treaty with the Allies, before the *French* army had entred into *Piemont*, it's certain that this Prince, who wants neither courage, nor conduct, nor good council, would have precautioned himſelf againſt the attempts of *France*, would have recalled his Troops out of the

French

French ſervice, to employ them againſt the *Vaudois*, or the *Spaniards*, in caſe they had enterprized any thing in the Dutchy of *Milan*; and their Arms being joyned againſt the *Vaudois*, *France* would not have had the leaſt umbrage of this demand. But where are the treaties that the Duke made with the Emperour or with *Spain*? Have any been produced? All thoſe that are publickly ſeen are after the *French* army was entred into *Piemont*; and ſo all that is ſaid to excuſe *France* for her conduct towards His Moſt Serene Royal Highneſs, are impoſtures, and invented at leiſure, without any foundation.

That which has obliged, or rather forced the Duke of *Savoy* to embrace the part of the Allies was, the ill treatment of the King of *France*, who treated him not as a Soveraign Prince, but as a little Vaſſal. This haughtineſs of *France* ſo irritated the Duke, that he choſe rather to hazard all, than to do thoſe mean things, and make thoſe ſubmiſſions that were exacted of him; and in this eſtate he had recourſe to the Allies, and to his Neighbours, as it's manifeſt by the Letters that he wrote to them, which have ſince been made publick.

The Duke of *Savoy* being forced to break with *France*, by reaſon of the hardſhips that were impoſed upon him; this rupture was the cauſe of the liberty and deliverance of the *Vaudois*: For having underſtood that *France* did ſollicit them to embrace his part, with offers of re-eſtabliſhing them in the Valleys, and giving them liberty of Conſcience, with free and publick exerciſe of their Religion, which would have been very prejudicial to his intereſt, for inſtead of one enemy, he would have had two upon his back, and would have been deprived of the ſuccours that the Proteſtant Princes promiſed the *Vaudois*, and of the conſiderable ſervice that they might do him, in keeping the Paſſes, and hindring the communication of the Troops that were in the *Delphinate*, with the Army commanded by Monſieur *Catinat*. This Prince reſolved to draw them to his own party, and to this effect he ſet at liberty all the *Vaudois* that were in Priſon, as well Miniſters as others; he ſent an act of Oblivion to all thoſe that were in arms in the Valleys, and gave to thoſe that were in foreign Countries leave to return home, with neceſſary paſſports, with orders to all

all to turn their arms againſt the *French*, whom they moſt look upon as their true perſecutors, and the cauſe of all their miſeries. He made be brought before him all thoſe that were priſoners at *Turin*, and told them that he was touched with a deep ſenſe of their miſeries, and commanded them in his preſence to be cloathed, and to be furniſhed with all things neceſſary: He excuſed himſelf that he had handled them ſo roughly, and caſt all upon the King of *France*, as the true Author of all that had befallen them; and becauſe the number of the *Vaudois* was much diminiſhed, that there were ſcarce two thouſand left after the laſt perſecution, the Duke of *Savoy* made proclamation, that all thoſe Proteſtants that were fled out of *France*, that would come and dwell in the Valleys, and joyn themſelves with the *Vaudois*, might do it, and be ſafe under his protection, and have neceſſary paſſports: He ordered likewiſe that at their entrance into *Savoy*, both the *Vaudois* and the *French* ſhould be furniſhed with arms, and all things neceſſary for to paſs into the Valley, which was punctually put in execution.

The return of the *Vaudois* into their Country, their entrance into the Valleys, and their ſubſiſting there for eight months, are ſo many wonders and miracles. Is it not a miracle that eight or nine hundred ſhould undertake to croſs an enemies Country of 14, or 15 days journey, where they muſt climb up high Mountains, force divers ſtrait paſſes, where an hundred men might not only ſtop, but beat three thouſand? and that which is moſt aſtoniſhing is, that theſe Paſſes were guarded with great numbers, and more expert Soldiers than the *Vaudois*; they notwithſtanding forced all thoſe Paſſes with their Swords in their hands, and routed them that guarded them, killing a great number in gaining them, with very little loſs on their ſide.

It's likewiſe another miracle, that they got entrance into the Valleys, the entrances being ſo difficult, being peopled with *Roman* Catholicks, who might have hindred their entrance, being more in number than they, or at leaſt they might have poſſeſſed themſelves of the moſt advantagious Poſts which were in the Mountains, and defend themſelves eaſily, till the ſuccours of *France* and

Savoy,

Savoy, which were in readineſs, could come and ſecond them; but a dreadful fright from God fell upon them, ſo that they had neither courage nor conduct to defend themſelves againſt the *Vaudois*, who without any trouble or reſiſtance chaſed them out of the Valleys: Is it not likewiſe a great miracle, that a handful of people without any Commanders experienced in warlike affairs, ſhould ſubſiſt eight months in the Valleys, and fight nine or ten battels againſt the Army of *France* and *Savoy*, who were ſometimes twenty, but oftner thirty againſt one, without being able to drive them out of their faſtneſſes, having killed more than two thouſand of their enemies? So many happy ſucceſſes makes it clear, that the God of battel inſpired them with the generous courage of returning into their own Country, to kindle again the Candle of his Word, that the Emiſſaries of Satan had extinguiſhed there, that he marched before them, and fought for them, without which it had been impoſſible to have forced ſo many difficult Paſſes, and gained ſuch ſignal victories.

The King of *England* being informed of their design of returning unto their country, blamed their enterprize, as rash and ill grounded, and looked upon those 900 *Vaudois* as lost men: The States of *Holland* were of the same opinion, and refused to assist them, looking upon it as to no purpose; but when they saw, that contrary to the hopes of all the world, that they subsisted in the Country, last *May* 1690. they sent them Money, and procured some of the *French* Protestants that were in *Switzerland*, and the Elector of *Brandenburgs* Territories, to go and assist them.

If the *Vaudois* had not been entred into their Country, and had not generously defended themselves against their Enemies, the D. of *Savoy* when he broke with *France* had not thought of setting at liberty those that were unjustly imprisoned, nor of recalling those that were dispersed in Foreign Countries, and the Allies would have contented themselves with the Dukes declaration for themselves, and embracing their party, without troubling their heads about establishing the *Vaudois*, though driven out against all right and justice.

The conduct of God in the Re-eſtabliſhment of the *Vaudois* is admirable, and makes it evident that his divine providence has Judgment, and ways incomprehenſible, ſurpaſſing all human underſtanding. The King of *France*, in the year 1686. puſhed on the Duke of *Savoy* to compel the *Vaudois* to forſake their Religion, and to take the ſame meaſures he had taken againſt the Proteſtants of *France*; they joined their arms together to force them, and to compaſs their deſign; they violated not only the treaty made with the Predeceſſors of the Duke, but likewiſe all Treaties, Oaths, and Promiſes made by their Generals; took them Priſoners, killed and maſſacred them, violated their Wives and Daughters, killed their little Children, and made uſe of all ſorts of Cruelty againſt theſe innocent people, after they had laid down their arms; and in the year 1690 God ſent a Spirit of Diviſion between the King of *France* and the Duke of *Savoy*, inſomuch, that they ſtrove who ſhould firſt gain the *Vaudois* to their party; and by this diviſion the Duke of *Savoy* was forced to re-eſtabliſh the *Vaudois* in their Rights and Priviledges, and to ſet all at liber-

liberty that had been imprisoned, and to recall all those that were dispersed in Foreign Countries: And so the King of *France*, who had been the principal cause of their ruine, became against his will the cause of their Re-establishment, by forcing the D. of *Savoy* by his Haughtiness, to join with the Allies; this shews that God mocks, and derides the designs and councils of Princes, when they are levelled against Jesus Christ and his Church; and with the breath of his mouth makes all their enterprizes vanish in Smoak. Oftentimes he makes use of the Enemies of his Church to protect and defend it. *Henry* the 2d. King of *France*, while he persecuted the Protestants of his own Kingdom, succoured the Protestant Princes of *Germany* against the Emperor *Charles* the 5th. *Lewis* the 13th. did the same against the Emperor *Ferdinand* 2d. and *Lewis* the 14th while he did his best to ruine the Protestants in *France*, succoured the Protestants of *Hungary*, against the Emperor *Leopold*. *Henry* the 3d. King of *France*, when he was but Duke of *Anjou*, gave advice in an Assembly that was held at St. *Clou*, to commit the Massacre of St. *Bartholomew*, and when he was King of

France,

France, he emoloyed all his Forces to finiſh the deſtruction of thoſe that remained after the Maſſacre; but while he buſied himſelf wholly, and took the moſt probable meaſures to put in execution his wicked deſigns, God ſtirred up the Duke of *Guiſe* againſt him, who under the ſpecious pretence of deſtroying the Proteſtants of *France*, made a League againſt *Henry*, and drove him out of *Paris*, ſeized upon his Guards, and conſtrained him to throw himſelf upon the Proteſtants, and implore their aid and aſſiſtance, without which he had been loſt; the Duke would have put him in a Cloiſter, as *Charles Martel* did *Chilperick* the 3d. and ſeized upon his Crown. *Henry* in acknowledgment of the Services that he had received of the Proteſtants began to be very favorable to them, gave them places of ſecurity, and many other Priviledges, and appointed *Henry de Borbon*, who was a Proteſtant, his lawful Succeſſor to the Crown.

And ſo God by a ſecret and unhop'd for way, of a cruel and implacable Enemy of the Proteſtants, made him againſt his will their Defender and Protector. King *Henry* and the Duke of

Guiſe

Guiſe were both in arms againſt the Proteſtants, they jointly made war upon them, and had equally ſworn their ruin: God permits they ſhould be divided, and by their diviſion the one to deſtroy, the other to deliver the Proteſtants, who were ſore oppreſſed and perſecuted; almoſt the ſame thing hapned in the delivery of the *Vaudois*, God ſent the Spirit of diviſion between the King of *France* and the Duke of *Savoy*, to puniſh them for the cruel perſecution they had raiſed againſt the Proteſtants; theſe two Princes were equally their Enemies, and had reſolved and vowed their deſtruction; and when their malice was at the higheſt pitch againſt theſe poor innocent Creatures, and all things ſeemed deſperate, God Almighty blaſted their deſign, and made them turn their arms the one againſt the other, to deſtroy the one by the other; as he deſtroyed the Duke of *Guiſe*, by *Henry* whom he cauſed to be aſſaſſinated at *Blois*, in the ſight of all *France*, aſſembled in the perſons of thoſe that compoſed the States general, and after God had puniſhed the Duke of *Guiſe*, for the evils he had done to the Proteſtants, he likewiſe puniſhed *Henry*, who was

aſſaſ-

assassinated in the Castle of St. *Cloy* by a Fryer in the same Hall, where the consult was held, and the Massacre of St. *Bartholomew* was resolved on, of which, *Henry* and the Duke of *Guise* were the principal Counsellors and Ring-leaders of that horrible Butchery.

CHAP.

CHAP. XXVII.

Of the two Propheſies of the Scripture, accompliſhed in the Hiſtory of the Vaudois *of* Piemont, *the one contained in the* 11*th. Chapter, and the other in the* 12*th. of the* Revelation.

THE Hiſtory of the *Vaudois* ſhews us clearly the accompliſhment of two Propheſies of Scripture, the one contained in the 11th. and the other in the 12th. Chapter of the *Revelation of St. John.* We have made mention of the laſt, when we ſhewed that the Churches of *Piemont* have conſerved the Doctrine of the Apoſtles, in its purity, from the time of the Apoſtles even to our days, and that the *Roman* Church was corrupted in adopting and receiving Pagan Doctrine and Ceremonies, and communicated her Corruptions to the other Churches of the *Weſt*, only the Churches of *Piemont* were preſerved pure and undefiled; from whence it follows, by a neceſſary conſequence, that

that these Mountains and Valleys were the places assigned by God Almighty for his Church, when she fled before the Dragon; and this corruption began to infect the Church about the beginning of the fifth Age (for about the beginning of this Age, Popery began to triumph over Truth) without staining or defiling the Churches of *Piemont*, who after this corruption were publickly nourished with the bread of the word of God, without any mixture of humane Traditions, or Pagan Ceremonies. Now from the time that this corruption began in the Church, till the year 1686. that these poor Churches were dissipated, are past 1260 years, which are the 1260 prophetical days that the Church was to be nourished in the desart, neither the Devil nor his Imps being able in so long a tract of time by all their craft and subtilty, to introduce their errors into the Church; and that which is the greatest proof of this verity, and confirms us the most in this sentiment, that this was the place that God prepared to preserve his Church in, is, that neither the Inquisition that the Popes have established, in *Italy*, so many ages ago, nor the Croisade that Pope *Innocent* the

8th.

8th. made to destroy them, nor so many wars that *Antichrist* and his Emissaries raised against them; nor so many bloody Battles they have sustained, nor so many Persecutions and Massacres that have been made of them, that professed the truth in these Churches, could force them to forsake their Faith, or dissipate them, till the year 1686. For it was then that the time of the Prophecy was accomplished, in respect of these Churches. If God had not prepared this place to preserve his Church in, why would he have done such wonders, to make them subsist in spight of the Devil and all his works? How should she have been preserved pure and immaculate among these Mountains, if God had not declared himself her Protector and Defender, and had not fought for her, and with her; and brought to confusion all the plots and frauds of Antichrist, who raged like a roaring Lyon seeking to devour her?

The two witnesses of the Eleventh Chapter of the *Revelation*, are the faithful, who after that the Church was corrupted, taught either by word of mouth, or by writings, the pure doctrine of the Gospel; and confuted the errors

errors that the false Doctors introduced into the Church, by their fraudulent Dealings, and false Interpretations of the Scriptures; and it is apparent, by the writings of many Protestant Doctors, that there has no age passed, in which God has not raised up some holy and learned men, who writ and preached against these errors from the beginning of the fifth Age, till our times. These holy persons are represented to us by the two witnesses, for they borrowed their Testimony from the old and new Testaments, which are the true witnesses and the true treasuries of Coelestial verity; and with the doctrine drawn out of the old and new Testament, they confuted all errors, and confounded the false Doctors.

It's said of these two witnesses, that they shall prophesy 1260 days, which are prophetical days, as is apparent by the event, for that false doctrines were introduced into the Church in the fifth age; it was then that *Innocent* the 1st. Bishop of *Rome*, elevated himself above the other Bishops, which they tamely submitted to, he performing the Office of universal Bishop, in receiving appeals, from the sentences of the Bishops of

Asia

Asia and *Africa*, and in excommunicating *Arcadius* the Emperor of the *East*, who was not under his jurisdiction, but under the jurisdiction of the Patriarch of *Constantinople*; who likewise declared by a Bull, that none should presume to judge the Pope: It was in the Pontificate of this Pope, that the Eucharist, or Supper of our Lord, began to be called Mass, and that *Pelagius* began in *England* to sow his Doctrine of Merits, from whence sprung the Doctrines of Indulgencies, Pilgrimages, Celibacy of the Clergy, and Abstinence from certain sorts of meat; it was about this time that the doctrine, as well as manners of the Church began to be corrupted. And if we reckon from the Death of Pope *Innocent* the 1st. till the year 1686. we shall find that 1260 years, the time that these two witnesses were to prophesy are past. Now the Holy Ghost says, that when they shall have finished their Prophesy, and the time that God has allotted to preach and cry out against the errors of the Church of *Rome*, to leave her inexcusable, before he pour out upon her the Vials of his just wrath and indignation; it's said, that the Beast that rises out of the deep, shall

make

make war againſt the two Witneſſes, and ſhall vanquiſh them and kill them; now this was fulfilled, firſt of all in *France*, and afterwards in *Piemont*; in *France* the Witneſſes were vanquiſhed and killed by the cruel war, that was made againſt them; all the Miniſters were baniſhed, and others that would not abjure their Religion, either dyed under the heavy burthen of their ſufferings, or were impriſoned, or condemned to the Gallies, or driven into perpetual Baniſhment; thoſe that have abjured are dead to heaven, if they do not riſe by a ſerious and true Repentance. Perpetual Baniſhments, and Impriſonments, according to all the Lawyers, are civil deaths; thoſe whom God gave the grace to riſe after their fall, and dyed in *France*; their bodies were dragged through the ſtreets, and after they had been publickly expoſed, thrown upon the Dunghills; in *Piemont*, the witneſſes were vanquiſhed and killed as well as in *France*, the Miniſters ſome were hanged, ſome impriſoned, others maſſacred, and thoſe that remained after in the Country, were condemned to the Gallies, or elſe to perpetual Baniſhment; ſome were killed in cold

blood, others in endeavouring their escape, lest they should fall into the hands of their Enemies, and their bodies left without burial to be devoured by wild beasts: A great number perished in Prison, and the remainder were driven into perpetual exile; the True Religion was then totally extinguished in the Valleys, and in the sad estate that the *Vaudois* were then, one may say they were killed.

The Prophecy says in the second place, that the dead bodys of the Witnesses shall lie exposed in the most publick place of the City, and that those of the Tribes, Languages, and Nations shall see their dead bodies three days and an half, and shall not permit them to be buried. Those of *France*, as well as the *Vaudois* of *Piemont*, who escaped the hands of their Persecutors, were banished and dispersed in foreign Countries, amongst divers Nations, People and Languages, and those that kindly received them, hindred their bodies, condemned to death by a perpetual banishment, from being buried and put in the Sepulchre, which is a state of corruption and total dissolution of the body, by the great charity they bestowed upon these distres-

ſtreſſed people; and theſe Nations have ſeen them in this ſad eſtate of which we have ſpoke, three days and an half, which are prophetical days, every day being counted a year, according to the twelve hundred and ſixty days of the Prophecy.

It's ſaid in the ſame Prophecy, that after theſe three days and an half, the ſpirit of life coming from God, ſhall enter into them, and they ſhall live again; and that great fear ſhall ſeize upon them that ſhall ſee them, and that they ſhall hear a great voice from Heaven, ſaying to them, aſcend hither, and they ſhall aſcend up to Heaven in a Cloud, and their Enemies, to their great confuſion, ſhall ſee them; this was exactly fulfilled in reſpect of the *Vaudois*, who after three years and an half, were as it were revived again, and freed from the miſerable eſtate and condition into which they were reduced by the furious malice of their Enemies; for the Priſoners were ſet at liberty, the Baniſhed were recalled home, and all by order of their Prince, re-eſtabliſhed in their Country in a better condition than ever. In the year 1686, the Duke of *Savoy*, at the earneſt entreaty of the Proteſtant

Cantons, freed out of Prison the greatest part of the *Vaudois*, but it was only to send them into banishment in a strange Country; but those whom he set at liberty the last *June*, were sent home in peace, and had greater priviledges and advantages given them than ever: He promised to Cloath those that he set at liberty in the year 1686, which notwithstanding he did not; but those that he freed after three years and an half he cloathed very well; he excused himself to them, was sorry for what had passed, imputed the cause of all their suffering to the King of *France*. The Duke of *Savoy* and his Predecessors, these two hundred years past, have applied themselves with all their power to dispeople these Valleys of Protestants, as we have sufficiently related above: But after the three years and an half there has been an extraordinary care taken to people them again with Protestants; for the Duke has not only re-established the *Vaudois*, as well Prisoners as Exiles, but he has given free leave and encouragement to the Protestant Refugees of *France*, to come and inhabit the Valleys. The Duke of *Savoy*, and his Councel, made use of the wickedest

wickedeſt methods imaginable, to deſtroy the Proteſtant Religion in theſe Valleys; but after the death of the Witneſſes, *viz.* after the three years and an half, he did not only give free exerciſe of Religion in the Valleys, but even in *Turin* it ſelf, the Capital City of his Dominions: And this miraculous change happened almoſt in an inſtant, to the great confuſion of their Enemies, who looked upon them as loſt men. This ſhews evidently, that the re-eſtabliſhment of the *Vaudois* was the work of Heaven, and not of men; for ſo the Prophecy ſays, *that the ſpirit of life ſhall enter into them, and they ſhall live again.*

The Author of the Fifth Empire, Printed at the *Hague*, by *Meyndert Uytwert*, cloſes with our Opinion, and diſcourſes excellently to our purpoſe, concerning the three years and an half, of the death of the two Witneſſes. I hope it will not be troubleſome to give them his own words, out of the 13th Chapter of his Book.

The time, ſays this excellent Author, that the two Witneſſes ſhould remain in the ſtate we have repreſent them in the precedent Chapter, is limited to

three days and an half, after which they ſhall be revived: Theſe three days and an half are prophetical days, as 1260 days are, and every day muſt be taken for a year; it's not eaſie to determine whether the three years and an half, after the death of the Witneſſes, ſhould commence after that the Edict of *Nants* was cancelled and revoked, and the Miniſters of *France* condemned to perpetual baniſhment, or when the Faithful of the Valleys of *Piemont*, who from the time of the Apoſtles have maintained and concerted the truth among them, were driven out of their Country, after which the Author gives his ſentiment in theſe words, It's probable that theſe three years and an half ſhould commence when the Churches of *Piemont* were deſtroyed, which were the viſible conſervers of the Truth, that was always preached and profeſſed among them; and after three years and an half were moſt gloriouſly re-eſtabliſhed; for the *Vaudois* were not totally driven out of the Valleys, till about the end of *October* 1686. Then thoſe that were hid in the Caverns, and Rocks, and Woods, coming out of their ſafe and hidden retreats, after that the Army

my of *France* was retreated, and that the Troops of *Mondovy*, and other places of *Piemont* were returned into their own Country, ſeized upon ſome advantagious Poſts in the Valleys of *Lucerne* and St. *Martin*, and made excurſions upon their Enemies, and forced them to furniſh them with Proviſions, and all things neceſſary; and their Enemies not being able to chace them out of thoſe advantagious Poſts, granted them Letters of ſafe conduct to go into *Switzerland*. Before the baniſhment of theſe, we cannot ſay that the *Vaudois* were killed and dead, for that they made their Enemies pay contribution. Now they were eſtabliſhed by order of their Prince in the beginning of *June* 1690. three years and an half after their total diſſipation; for this was only one month after the three years and an half that were paſt; ſo the Prophecy ſpeaks not of their re-eſtabliſhment till this time be compleated; and that which is to be conſidered more exactly is, that in the month of *May* the *Vaudois* began to revive, the ſpirit of God then entring into them; for having this month received ſuccours from the Allies, as well of Men as Mony, inſtead

inſtead of their Enemies chaſing them, they chaced their Enemies out of their ſtrong holds; and ſo we ſee in them the Prophecy fulfilled of the 11th Chapter of the *Revelation*, in the time ſet down by the Penman of that Holy Myſterious Book.

The Churches of *Piemont*, being the root of the Proteſtant Churches, they have been the firſt eſtabliſhed; the Churches of *France*, *Hungary* and other places, being but the branches, ſhall be eſtabliſhed in due time. God will not ſtay to do his own work to the ſhame and confuſion of his Enemies; the thing will come to paſs in the re-eſtabliſhment of the Proteſtant Churches, that hath been done in the re-eſtabliſhment of the Churches of *Iſrael*, thoſe of *Judah* returned firſt out of Captivity, though they were the laſt that were tranſported; but God did not ſtay long to deliver the reſt, though at different times and on different occaſions: The ſame thing without doubt will come to paſs in reſpect of the Chriſtian Churches that groan under the captivity of Antichriſt. God will deliver them ſpeedily, he has already delivered the Mother, and he will not long leave the

Daughter

Daughter behind, he will finish what he has gloriously begun, and not leave his work imperfect, he will gather together the dispersed Churches, and bring back to the Fold the Sheep that have gone astray; then *Israel* and *Judah* shall dwell together in peace, none shall be able to give them the least disturbance.

Since the *Vaudois* were re-established in the Valleys, by order of their Prince, they have chaced the *French* out of them, have beaten the Marquess of *Feuquiers*, and slain 1500 men of his Army, among whom were two Colonels, forty Captains, and a great number of subalterne Officers.

They have sometimes defeated two hundred, sometimes one hundred & fifty Dragoons of the King of *France*, taken several Conveys that were going to the Army commanded by Monsieur *Catinat*, have made many excursions into the *Delphinate*, and have carried away a good booty and several Prisoners; one may say without any hyperbole, that the *Vaudois* in one Campaign have endamaged the *French* more than all the Allies with their great Armies: The great services that they have done the Duke

of

of *Savoy*, without doubt will oblige him to augment their priviledges, and all the Allied Princes to make a firm and lasting treaty between the Duke and the *Vaudois*, in case that peace be made between *France* and the Allies, of which the Protestant Princes will be guarantee. I have only extended the History of the *Vaudois* till the beginning of *October* 1690. If they perform any considerable action hereafter, I will continue their History if God give me life and health; to whom be all honour and glory, world without end, *Amen*.

FINIS.